



A  
CONFUTATION  
OF  
ATHEISME

By Iohn Dowe Doctor of Divinitie.

The Contents are to be seene  
in the Page following.

Psalm. 68.

*God will arise, and his enemies shall be scattered: they  
also that hate him shall flye from him.*



AT LONDON

Printed by Edward Allde for Henry Rockett, And are  
to be sold at the long shop vnder S. Mildreds  
Church in the Poulay. 1605.



*The Contentes of this booke.*

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# THE MOST HIGH and Mightie Prince, *Iames* by the grace of God, King of Great Brittainye, *France*, and *Ireland*: Defen- der of the Faith.



*O* S T dread Soueraigne, your Maiesties grations  
acceptance of my late Treatise against Recusancy,  
causeth me to present unto your Highnes this poore  
Mite, which out of my penury I offer into the trea-  
surie of the Church: being no way comparable to  
the Talents which others out of their great plentye, *Luc, 21, 2,*

hane cast into the offerings of God. Albeit the right worshipfull S<sup>r</sup>.  
George More knight, hath learnedly and religiouslie handled the  
same subiect, yet may I tread the same wine-presse againe, by the  
example of Saint Augustine, which confuted the Arrians whome  
Athanasius had confuted before him, and the learned of our age  
which dayly write bookes, notwithstanding others before them hane  
written bookes of the same argument. And as S. Augustine in his  
time, because there were many haretikes, wished that all men which  
were able to write, would write against haresie: so because now  
there are many Atheistes, it is to be wished that many would write  
against Atheisme.

*Contraman-  
da: Chap. 6.  
De Trinitat:  
Lib. 1. Chap. 3.*

The state of religion dependeth vpon the state of the Pastors and  
Ministers. And therefore S. Iohn prophesying of the decay of it,  
first discovereth the defects of them, as the cause thereof: That he of

**Apoc, 2, 4.** Ephesus had leste his former loue: he of Pergamus had them which  
& 14, 15. & maintayned the doctrine of Balaam and the Nicolaitans: he of  
20, Thyatira suffered Iezabell to make the people commit fornication,

**Apoc, 3, 1.** he liued, but was dead: he of Laodicia was neither hotte nor colde,  
15, & 16. but such a one as the Lord would spewe out of his mouth, that he

**Apoc, 13, 17** should speake like the dragon Sathan. And S. Paul prophesying of  
that great Apostasie and renoliment from true religion through the  
world, shewed the cause to be in him which tooke upon him to be the

**2, Thes, 2, 39.** vniuersall Pastor of the world, That he should be an aduersarie, ex-  
alting him-selfe aboue all that is called God: that sitting in the  
Temple of God, he should not shew himselfe as the minister of God,  
but as God. The holy Ghost derined the corruption of religion, and  
calamitie of the Church of Israel, from the base conditio[n] of the

**1, King, 12, 31** Priestes in the dayes of Ieroboam, saying: that he made Priestes of  
the lowest of the people. And it is a curse denounced against them

**Mal, 2, 9.** from God by the Prophet Malachye, that their Priestes should be  
despised and vyle before the people.

Your Highnes under the Maiestie of Almighty God, now sitteth  
in the seate of Dauid, and upon the throne of Salomon: You haue  
the same authoritie ouer vs, which Iosias, Iosaphat, Ezechias, and  
the other Godlie Kinges had ouer Iuda. The Lord therefore of his  
infinite mercie toward you his anoynted, and vs your people, continue  
in your Princely heart this your zeale of his house, and great care  
of the aduancement of the state of the ministerie for the aduance-  
**Ad, 13, 22.** ment of the Glaspell, the increase of Godlines, the subuersion of A-  
theisme and all Impietie. The Lord make you such a King as Da-  
uid was, a man according to his owne heart, that your Highnes may  
raigne ouer vs religiously, peaceably & happily, to his glorie, our  
comfort, and the saluation of your owne soule. The Lord graunt to  
our noble Queene that she may be an aunient Mother in Israel:  
to Prince Henrie a large heart as he did vnto Salomon. The Lord  
blesse all your posteritie, that they way continue in his feare, vnto  
the worlds end.

YOUR MAIESTIES humble  
and obedient Subiect:

JOHN DOVE.



## A CONFUTATION

### of *Atheisme.*

#### Chapter 1.

#### What Atheisme is :

**S**ometimes vnder the name of Atheists are comprehended Pagans, Infidels and Idolaters, all such as are ignorant of the true God, albeit in their kinde they be very deuout, religious and godly. So saith the Apostle: Wherefore remember that ye, *Eph. 2:* being in times past Gentiles in the flesh, and called vncircumcision, of them which are called circumcision in the flesh made with handes, that ye were I say, at that time without Christ, aliens from the common wealth of Israel, strangers from the covenant of promise, and had no hope, & were without God in the world. But what it was to be without God in the world, he expresseth in another place, saying: Euen then when ye knewe not God, ye did serue vnto them which by nature are not Gods. That is, *Gal. 4:* they worship the Sunne & Moone, and carued idols, the creature *Rom. 1:* in steede of the Creator, which is blessed for euermore, Amen. These be not the Atheists which we are to treat of.

Other Atheists there be, which haue a knowledge of the true God, and how he is to be worshiped, and are in name Christians: yet by a continuall habit and custome of sinne, haue so hardened and obdured them selues, that they haue no sence or feeling of the iudgement of that true God which they knowe and professe, and would be thought outwardly to serue. And therefore they are bolle to commit sinne against him, because they presume vpon

Psalme, 14.

Psalme, 36.

Psalme, 10.

1. Cor. 15.

Iob, 4.

1. Sam. 3.

his mercye, or at the least his commiuncye and negligence in punishing, as if they were perswaded God did not see them, or he would not punish them. Of such saith the Prophet: The foole hath said in his heart there is no God. And of such fooles he speaketh else-where more plainly, saying: Wickednes saith to the wicked man, euen in mine heart, that there is no feare of God before his eyes. And what it is to cast away all feare of God from before his eyes, he sheweth more plainly, saying: He hath said in his heart: God hath forgotten, he hideth away his face, & will neuer see. And this kinde of Atheist is in state of damnation as well as the other, but is not the subiect of my Treatise.

There are other sortes of men (or rather beastes) I meane such beastes as *S. Paul* stroue with at *Ephesus* in the shape of men, farre more abhominable then the other two, of which so oftē I spake: I may iustly say with *Eliphas*, Feare cometh vpon me & dreade, which maketh all my bones to tremble, and a winde passeth before me, which causeth the hayres of my head to stand vp, and (that I may vse the wordes of the Lord to *Samuel*) such a wickednes as shall not be purged by sacrifice nor offering for euer. Such a slaunder to States & Kingdomes, so offensiuē to all chaste & religious eares, that whosoever shall heare of it, his eares shall tingle. These beastes holde there is no God, and they are of foure sortes:

The first saith in broade tearmes without blushing, *Non est Deus*, there is no God: of that brood, were not onely the olde Philosophers *Diagoras*, *Lucretius*, *Epicurus* and others, but also since the Gospell was published to the worlde, many of them haue been known, of whome *Theodoret* (an ancient Father) hath written, as also *Prateolus*, and other writers of later times, and especially *Lilius Grigorijs*, *Giraldus Ferrariensis* maketh mention of a whole Iland lately inhabited by such as deny God. And I wish all Atheists were banished out of Christian States and Kingdomes, and sent into that Iland, that other places might not be infected by them.

*Libro de con-*  
*uersione Gra-*  
*corū affectionū.*  
*Eliphas: al-*  
*phabets: c. 1.*  
*De iis: pre-*  
*carum, Dialo:*

*Indica. 5.*

The second, doth scoffe at God and deride him, blaspheming his name, and make open profession of contempt against him and all Religion. Such an Atheist was *Holophernes*, which said vnto *Achior*, Because thou hast prophesied amongst vs to day, & hast said

saide

saide that the people of Israel is able to fight, because their God will defend them: and who is God but *Nabuchodonazor*? he will send his power and destroye the face of the earth, and their God shall not deliuer them. Such an Atheist was *Pharao* which said: Who is the Lord that I should heare his voyce, and let the people goe? I know not the Lord neither will I let Israel goe. And *Senacherib* who said by the mouth of *Rabsbakah*: Let not *Ezechias* deceiue you, for he shall not be able to deliuer you out of my hand, neither let *Ezechias* make you to trust in the Lord, saying: The Lord will surely deliuer vs; & this Land shall not be giuen euer into the hand of the King of *Assur*; *Ezechias* doth deceiue you, saying: The Lord will deliuer vs. Who are they among all the Gods of the nations that haue deliuered their Land out of my hand, that the Lord should deliuer *Ierusalem* out of my hand? Such Atheists were *Lucian*, which in his writings, that he might be thought to confesse no God, mocked all Gods: *Iulian* the Apostata, which scoffed at religion: *Olimpius* the Arrian, which as he was washing himselfe in his Bath, spake blasphemy against the Trinitye. *Doletus* which called *Moses*, *Helias*, and *Christ*, the three deceiuers of the worlde. And such Atheists are the swaggerers of our age, which are not ashamed to call them selues the damned crue: Of the saluation of such there is no hope, whose God is their bellye, whose glory is their shame, and whose end is damnation, as the Apostle speaketh: Their damnation sleepeth not, nay they are condemned alreadye, because they speake blasphemye against the Holy Ghost. Of such as offend God vpon weakenes, there may be some hope that they will come to repentance, because their sinne is against the Father, which is strength. Concerning them which offend him vpon ignorance, there is also hope of their conuersion, because they sinne against God the Sonne, which is wisdome. But as for these, they mocke God in despite of him, they sinne vpon malice, & therefore their blasphemye is against the Holy Ghost, which is loue and charitye. There is no hope of their conuersion, because our Sauour hath already pronounced sentence of damnation against them, saying: Their sinne shall neuer be forgiven, neither in this life, nor in the life to come.

Exod. 5.

2 Reg. 18.

Vide Suida

Hist:

Sozom. 1.6.

c 7. et. 10.

*Tripertit. hist.*

*Theodore. 1.5.*

*Hist. C. 25.*

Phil. 1.

1 Sam. 17.

Prou. 8.

1 Iohn. 4.

Math. 12.

The third professeth the religion which is professed in the place where

Hollandshed  
in his Chronicle.

where they dwell, so farre as lawes may not take holde of them, but otherwise are of all religions which may bring them profit, and are of no religion farther then to serue their turne. For example whereof, I cannot instance in any man better, then in *William Rufus* King of *England*, which professed him selfe to be a Christian for feare of the Pope & the Ecclesiasticall censure, because else he could not haue held his Kingdome. Of him it is written, that the Iewes being many in *England*, one of them was conuerted to be a Christian, and the olde Iewe his Father taking the matter greiuously, desired the King to interpose his authoritie, and to commaund him to renounce his Christian faith againe. The King vpon consideration of 80. Markes of siluer (before hand payed vnto him) vnderooke the conversion of the young man to the Iewish religion againe: Whereupon the partie was conuicted before the King, hee gaue him charge to renounce Christ, but he answered: Sir you professe Christ your selfe, how then can you perswade me to be a Iewe? If you be a Christian in deed, you will not perswade me to renounce Christ, but if your selfe professing Christ, will commaund me to denye Christ, you are not of any religion, but an Atheist; and if you be so, it is fit the Popes holynes should vnderstand so much. The King fearing the Popes displeasure, dismissed the man, but saide in great furye: Get thee out of my presence, else by *S. Lukes* face, I will scratch out thine eyes. The olde Iewe his Father expostulated with the King, because the bargain was not performed, and required restitution of his money: But the King answered, holde ye contented Sir, heere is halfe, I will haue the other halfe for my endeavour, I did the best I could. Of such Atheists we haue many.

The fourth sorte, are they which insinuate them-selues into Noble-mens houses, and Princes Courts, taking vpon them to be the great Politicians of the worlde, and account all men fooles besides them selues. They also make open profession of religion but for aduantage: I meane them which haue turned *Moses* into *Machiauel*: Their Diuinitie is policie, their zeale is Atheisme, and their God is the deuill. These *English Italian* and deuils incarnat, doe holde these damnable opinions: That there was no creation of the world, that there shall be no day of iudgement, no resurrection, no immortallitye of the soule, no hell: they dispute



pute against the Bible, reckon vp Genealogyes more auncient then *Adam*, alleadge arguments, to proue that the story of *Noah* his Arke and the Deluge were fables: Finally, they holde that the Scriptures were deuised by men, onely for policie sake, to maintaine peace in states and Kingdomes, to keep subiects in obedience to lawes, and loyaltie to Magistrates, by thus terrifying them from enormities when their consciences are possessed with an opinion of hell fire, and alluring them to subiection by hope of eternall life, that so Princes may enioy outward peace & temporall prosperitie. Examples of this last sorte, we haue *Leo* the tenth of that name Bishop of *Rome*, who when he had heard *Bembus* alleadge places out of the Scriptures concerning Christ, said vnto him: *Quid mihi narras illam de Christo fabulam?* why dost thou tell me that fable of Christ? Againe, in ostentation of his riches, said: *Vide quantum mihi profuit illa de Christo fabula.* See what treasure I haue scraped together, by publishing to the people that same fable concerning Christ! An example also is *Machiavel*, which holdeth these principles & grounds of policy:

*Princeps qui sapientia est praeditus, debet ea promissa vitare quae suis commodis contraria fore videt. Iam vero hominibus nunquam defuturi sunt causa, quibus in violatam fidem colorem inducant.* A wise Prince must not regard his promise if he finde it not for his profit, neither shall he at any time be destitute of such shifts and euasions whereby he may iustify and make good the breach and falsifying of his oath. *Qui sagacior fuerit, ut vulpinum ingenium melius exprimeret, ei felicius omnia ceciderunt.* That he must learne to play the Fox, which will haue his designs and proiects to take effect. He proposeth vnto Princes the example of Pope *Alexander* the sixth to immitate, of whome he saith: *Is nihil quam mortalium impostorem egit, nihil quam ad omne malitiam & fraudem (quo hominum genus falleret) mentem suam exercuit.* In asseuerando autem quis magis fuerit efficax, aut qui speciosius iuravit insurandum vicissimque, qui minus praestiterit, nemo vnquam fuit. *Nihil fecius doli nunquam ei non commode ceciderunt.* That is, he plotted nothing more, then how he might be the cosoner and deceiuer of men: he set his minde vpon nothing but malice and fraude, whereby men might be by him supplanted & ouertaken, no man promised more largely, nor swore more deeply then he,

and no man performed lesse then he, and yet not withstanding, his falshood & knauery, he neuer fayled of his purpose. *Proinde, non est quod Princeps omnes eas superius descriptas virtutes ostendet: sunt enim aduersus tales dissimulanda sepe numero callideque tegenda.* And yet, for al that, falshood preuaileth better the plaine dealing, yet a Prince must not make a shewe of a large conscience, but he must dissemble, & carry him selfe cunningly before the eyes of the worlde. *Quocirca, ad omnem fortune & ventorum conuersionem versatile ingenium Princeps habeat necesse est, & ab eo quod bonum est ne discedat: at, si necessitas urgeat, edoctus sit et malum auertere.* Wherefore a Prince must frame him selfe for all times & seasons as occasions may serue: let him imbrace truth and doe iustice, vnlesse he see cause to the contrary, but if he doe, let him be so wise that he do not disadvantage him selfe. *Princeps acram curam & diligentiam adhibeat, ut pietatem, fidem, integritatem, humanitatem, religionem sanctè colere videatur, atque nihil magis est quod pre se ferat quam illam virtutem: fere enim homines magis specie & colore rerum, quam rebus ipsis, permouentur, & indicant. Nemo non videt quid pre te feras, at paucissimi sunt, qui quid sis sensu percipiant. Vitam princeps teneatur, curetq; imperium conseruare: quibus autem id fiat rationibus, ex modo honesti spaciem pre se ferant, nunquam non honore dignæ, laudibusque exstimbuntur.* Let a Prince especially take heed to him selfe, that he seeme godly, true, honest, curteous, and aboue all religious, because men for the most parte are caryed away with the outward shewe of religion; and doe iudge all things according to outward appearance. Euery man can take notice of that which you seeme to be, but fewe men can fownd the bottome of your heart, and due into your secret thoughts, so farre as to discouer what in deed you are, to conceiue what your intent & meaning is. Let a Prince looke especially to the defence of his owne life and state, it maketh no matter by what meanes he doe it, be they lawfull or vnlawfull, so as they haue an outward shewe and colour of honestye.

## Chapter 2.

### Of the causes of Atheisme.

**T**Hat I may speak somewhat of the causes of Atheisme, They are many: Some men are become Atheists, by building vpon a false ground, by misconstruing and wresting that place of *Tully* to their owne perdition: *Sunt qui negant Deos habere procuratorem rerum humanarum, quorum sententia falsa est, quia sic omnis religio inanis esset, religione autem sublata tolleretur hominum fides, & magna sequeretur vite perturbatio & confusio.* There are saith *Tully*, some men which deny that there is a God which taketh vpon him the care of humane affaires, whose opinion is euicted to be false, for as much as if it were so, all religion were in vayne, and were it not for religion, there would be no fidelitie or honestie among men, nothing but disorder & confusion through the whole worlde. I cannot deny but religion doth maintaine ciuill gouernment, and kingdomes are best gouerned where men haue the greatest feeling of religion, because the feare of God hauing taken a deepe roote in mens hearts by the often preaching of the worde, doth binde subiects to their Princes farre more fast then humane lawes, & the feare of the Princes displeasure. And I must needs confesse that the King and the whole state of *England* are to ascribe this long peace which we haue had, and yet doe inioy, as also this great increase of wealth, and loyaltye of the subiectes, more to the diligent preaching of the Ministers, then to the sincere gouernment of the Magistrates, to diuines then to Polititians, how little soeuer now Diuines be regarded, and how highly soeuer Polititians be esteemed. Subiects are now more obedient to Lawes and loyall to Princes then in times past they haue bene, because the Gospell is more preached among them then it was in former ages. So then, it is not for feare, but for conscience sake, not because they feare him that can kill the bodie, but because they feare him that is able to destroy both bodie and soule in hell fire. And yet the Prouerb in many hath bene fulfilled, *Filia deuorauit matrem*, that the daughter hath deuoured her owne mother, For religion is the mother of peace, and peace is the daughter

*De natura Deorum. lib. 1.*

*Board of*

*Math. 10.*

Rom, 12,

Isay, 2,

Isay, 11,

ter of religion, because the preaching of Christian religion hath brought peace into the worlde. All godly Diuines preach the doctrine of St. Paul : *Si fieri potest, quantum in vobis est, cum omnibus pacem habetote*, if it be possible and as much as lyeth in you, haue peace with all men. But this long peace which we haue enjoyed hath increased our riches. & riches haue made vs to forget God, and so (like an vnaturall daughter) peace hath deuoured religion, which bred and maintayned peace in the world. The Prophecie is verified : In these last dayes, since the mountaine of the house of God hath bene prepared in the top of the mountaines, and hath bene exalted aboue the hilles, and all nations haue flowed vnto it, and many people haue gone & said : Come let vs goe vp to the mountaine of the Lord, to the house of the God of *Iacob*, and he will teach vs his wayes, and we will walke in his pathes : our swordes haue bene broken into mattocks, & our speares into sythes, nation hath not lifted vp a sworde against nation, neither haue they learned to fight any more. The Lamb dwelling with the Wolfe hath bene in safetie, the Kid with the Leopard, the Cow feeding with the Beare, the Calse with the Lyon, the sucking Childe hath plaied vpon the hole of the Asp, the weaned Childe hath put his hand into the hole of the Cockatrice without any hurt, and the reason is alleaged by the Prophet : Because the earth was full of the knowledge of the Lord, euen as the waters that couer the sea. This Prophecye you see is fulfilled. But these sayings are by them mistaken. For *Tully* doth not argue in this manner : that we must holde there is a God, and maintaine religion, that so ciuill gouernment may be maintayned, and men may liue orderly in a common wealth. But his meaning is cleane contrary : that we must performe all ciuill duties in a common wealth for religion sake, and we must be religious for Gods sake, because there is a God which hath ingrafted religion in our hearts, whereby ciuill states may be the better maintayned, and which will punish all such as are not religious, that is, which haue not a true feeling of religion. And it was not the meaning of the Prophet *Isay*, that after the knowledge of true religion had planted peace among vs, and peace had brought prosperitie, then we should cease to be religious, & so forget God, but rather increase our zeale, and hauing received such benefits at his hands whome

we serue, continue faithfull in his seruice.

A second cause of Atheisme may be the want of due & right hearing of the worde preached, because faith commeth by hearing, and therefore where there is a want of hearing faith sayleth, Rom. 10. and, by a consequent, Pagisme and infidelitie increaseth. For many of them doe not heare, but absent them-selues, or if they be present, they stand not for figures but for cyphers, they doe not by the worde preached as the virgin *Mary* did by the sayings of *Luc. 2.* our Sauour *Christ*, which layed the vp in her heart: or as *Abraham* did by the Angels, which receiued them into his house, or as the *Samaritan* woman did by *Elizans*, or the widowe by *Elias*, *2 Reg. 4.* which entertayned them with willingnes. The worde to them is not as the raine of heauen falling vpon the earth, or the dewe of *Deut. 11.* *Hermon* vpon mount *Sion*, but as the Childrens bread cast before whelpes, or pearls cast before swine, seede sown by the high way side, & the peace of the Apostles bestowed vpon vnworthye houses, and therefore returneth backe againe. They stop their eares with the Adder, or sleep with *Entichus*, or make loue as the *AA. 20.* *Egyptians* did to *Abolab* and *Abolibah*, cloathed with blewe filke *Ezech. 23.* and diuers suites, pleasant young men, that they may set *Abolab* and *Abolibah* on fire, bruise the brestes of their virginitye, and powre out their adulterie vpon them, as the Prophet speaketh. Some heare the Preacher with great attention, but as the Pharisees did our Sauour to intrappe him in his speech, to take exception against his wordes, as the Athenians did *S<sup>t</sup>. Paul* to scoffe at his simplicitie, they read the Bible but as *Porphurye* did, to finde (as they prophanely call them) absurdities and contradictions in the worde of God, not as the Bee which gathereth honye, but as the Spider which sucketh poyson out of wholsome flowers. *Math. 22.*

A third cause of Atheisme, proceedeth from the long suffring of God, which doth not presently punish Atheists. For he doth not onely with patience suffer them to blaspheme his holy name, but also in his wisdom which no man can found, & in his iudgements whome no man can search, blesseth them with worldly blessings, as if he did reward their vngodlines. It is not my complaint alone, but it is the complaint of the Prophet *Dauid* which cryeth out in this manner: Why standest thou so farre off o Lord and hydest thee in due time, euen in affliction? the wicked hath made *Psal. 10.*

made boast of his owne hearts desire, and the couetous blesteth him selfe, he contemneth the Lord, he is so proud that he seeketh not for God, he thinketh alwaies there is no God, his wayes alwaies prosper, he saith in his heart: I shall neuer be moued, nor be in danger. Nay it may very well be said, as it was of *Iob*: that the Lord hath made an hedge about him & his house, and about all that he hath on every side, he hath blessed the worke of his handes, and his substance is encreased in the Land. The Lord suffred his owne Arke to be taken by the Philistins his enemies, and his owne people the *Iraēlites* which fought his battle, to be ouerthrowne in the battell. And this cōmendation is giuen of the godly King *Iosias*, that he read the lawe of the Lord before the people, he made a couenant with the Lord that the people should walke after the Lord, and keep his commandements, his testimonies & statutes, with all their hearts, all their soules, & all the people stood to the couenant, he purged the Temple, and put downe the Idols, he slewe the idolatrous Priests, he kept such a passeouer in honour of God, as neuer the like was holden, from the daies of the Iudges y<sup>e</sup> judged *Israel*, nor in al the daies of the kings of *Israel* & the kings of *Iuda*, he tooke away the which had famelier spirits and the sooth-sayers, and the Images, and the Idols, and all the abominations that were espyed in the Land of *Iuda* and *Ierusalem*, that like vnto him there was no King before him that turned to the Lord with all his heart, all his soule, and all his might, according to all the lawe of *Moses*, neither after him arose there any like him. And yet, see how the Lord rewarded him. The very next thing which followeth in the same Text, is this: *Pharao* slewe him at *Megiddo*. Thus you see how the Lord rewarded faithfull *Iosias* which serued him, & trusted in him, with death in this worlde, and ouerthrowe in fighting of his owne battell, and gaue the victory to *Pharao* an heathen King, which put no trust nor confidence in him. Likewise *Nabucodonozor* burned Gods house, robbed his Temple in contempt of him and his seruice, & yet God prospered him as if he had rewarded him for so dooing. *Valerius Maximus* citeth out of *Tully* the example of *Dionysius* the Tirant, which did brag and boast of his sacrilege, that when he sayled to the Temple of *Proserpina* which was at *Locris* to robbe the same, the winde and weather did so much fauour him,

as if

Iob, 1,

1, Sam, 4

2, Reg. 23

2, Reg. 23

r. Cap.  
neglect & reli-  
gious.



as if it had beene a pleasing thing to that Goddesse to doe her violence, as if she had the rather prospered his nauigation, & giuen successe vnto his busines because he did robbe & spoyle her Temple. When the Turkes and Hungarians ioyne in battell, the Hungarians armye cryeth out aloud Iesu, Iesu, The Turkes name their prophet *Mahomet*, but *Mahomet* preuayleth against Iesus. The greatest parte of the worlde are infidels, and they encrease daily, but the number of Christians doe decrease. And this is agreeable to that which *Prateolus* obserueth, which alleageth *De heres. Lib. 1.*

ly, *Eventus mirabiles quorum causas ignorant, & putant longe aliter fore, si Deus existeret omnia cernens & curans, ut sunt felicitas impiorum, infelicitas piorum, & eius Dei longanimitas qui atrocissimos peccatores statim non punit.* Strange euents which continually fall out, contrary to the sence and reason of man, the causes whereof man vnderstandeth not, but thinketh that it would be otherwise, if there were a God which did see and regarde humane affaires, as for example, the happines of the vngodly, the vnhappy estate of the godlie, and the long suffering of God him selfe which suffereth grieuous offenders so long to escape vnpunished: whereas contrarywise, if God would be pleased to shewe present examples of his iustice vpon sinners, as he did when he turned *Lot's* wife into a piller of Salt for looking back, destroyed *Sodom* with fire & brimstone for pride, caused *Ieroboam* his hand to wither for burning Incence, *Eli* to breake his necke for suffering his Children to abuse the Priests office: the earth to swallowe vp *Core*, *Dathan* & *Abiram* for their rebellion: the Beares Numb, 16, to deuour the Children for mocking *Eliseus*, the dogges to eate *Iesabell* for oppressing *Naboth*, the fire to burne vp *Nadab* and *Abihu* for vsing prophane fier vpon the Altar, which tooke away *Saul* his Kingdome for disobeying *Samuel*, stroke *Zachary* with dumnes for vnbeleefe, *Elymas* with blindenes for hindering the course of the Gospell, *Balthasar* with death for prophaning the holy vessels, *Ananias* and *Saphira* for telling a lye, *Gebez* with Leprosie for taking bribes, and shut *Moses* out of the Land of *Canaan* for trespassing at the waters of *Meriba*: I say, if God would vouchsafe to dwell with vs as he did with them, and shew such examples among vs as he did among them, punish whole landes

Gen, 19  
1, Reg, 13  
1, Sam, 4  
Numb, 16,  
2, Reg, 2  
2, Reg, 9.  
Leuit, 10  
1, Sam, 15  
Dan, 5  
Luc, 1,  
Act. 3.  
Act. 5,  
1, Reg, 5  
Deut, 32

Exod, 8.

landes as he did *Egypt* for not letting his people goe, no doubt but Atheisme would cease, and vngodly men would confesse that there is a God. It is a signe that our sinnes are great, and God doth not loye vs as he loued them.

2 Pet, 3.

And yet the Atheists haue but mistaken all this while, for these be arguments rather to proue vnto them that there is a God. For this is the Lords long suffering to bring them to repentance as *St. Peter* teacheth saying: The Lord is not slack as some men account slacknes, but is patient towards vs, and would haue no man to perishe, but would haue all men to come to repentance.

Rom, 2.

And as *St. Paul* saith: Thou ô man, despisest thou the riches of his bountifulnes, and patience, and long suffering, not knowing that the bountifulnes of God leadeth thee to repentance? but thou after thine hardnes, and heart that cannot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath & of the declaration of the iust iudgement of God. But therefore

Psal, 10.

the Prophet *David* in the Psalme aboue rehearsed, where he saith: The wicked hath made boast of his hearts desire, his waies alwayes prosper: he inserteth these wordes in the middle of the sentence: Thy iudgements ô Lord are farre aboue his sight. And

De Ciui: Dei,

*Lib, 1. Chap, 8. namiferetordia ad impios & ingratos peruenit. Primo quia Deus facit oriri Solem super bonos pariter & malos, & pluit super iustos & iniustos. Secundo ut quidam ista cogitantes ab impietate se corrigant. Tertio, ut quidam diuinitas longanimitatis eius contemneret sibi thesaurizent iram. Quarto, patientia Dei ad poenitentiam inuitat malos, sicut flagellum Dei ad patientiam erudit bonos. Quinto, quia placuit diuina prouidentia prapareare impofterum bona iustis quibus mali non fruuntur, et mala impij quibus boni non cruciabuntur. Againe, Si nunc omne peccatum plofferetur poenis temporalibus, nihil ultimo iudicio reſeruari putaretur, & si nullum peccatum nunc puniretur, nulla Dei prouidentia esse crederetur. Gods mercy is extended to the godlesse and vnthankfull men for these causes following: First, because he maketh his Sun to shine aswell ypon the vniust as the iust, and his raine to fall ypon the godlesse aswell as the godly. Secondly, that some of them considering these things, might repent them of their sinnes. Thirdly, that other some desiring the riches of his longanimitye might heape vp*

wrath

wrath vnto themselves. Fourthly, the patience of God doth invite and allure the wicked to repentance, such as the scourge of God doth instruct the godly vnto patience. Fifthly, because it hath seemed good to the prouidence of God to prepare in an other worlde ioyes for the righteous, whereof the vnrighteous shall not be partakers, and punishments for the wicked which the godly shall not feele. And last of all, if all offences were now punished with temporal punishments, it would be thought that nothing were reserved for the day of iudgement, as contrarywise, if nothing were punished temporallye in this worlde, men would make a doubt of Gods prouidence.

A fourth cause of Atheisme is the malice of Sathan, as the Apostle sheweth vs: If (saith he) our Gospell be yet hidden, it is hidden to them which are lost, in whome the God of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospel of Christ should not shine in them. Beholde Sathan his malice and cunning, from time to time. In the first two hundred yeares after the Passion of our Saviour Christ, he busied himselfe about the first Article of the Creed to overthrow that, and therefore stirred vp the Marcionists, the Gnostics, the Maniches to teach that there was not one God the Father almighty maker of heaven and earth, but diuers Gods. But finding not his successe therein answerable to his malice, ceased there and went to an other Article, and so stirred vp *Praxeas*, *Noetus*, *Paulus Samosatanus* to overthrowe the diuinitie of our Saviour Christ his Sonne, afterwad heretickes to disproue his conception by the holy Ghost, his birth of the Virgin *Mary*, and the other Articles of fayth which are to be beleued concerning him. Being not able to preuaile therein, he descended to the Article of the holy Ghost, and so stirred vp *Macedonius* to deny the Godhead of the holy Ghost. Being not able to preuaile therein, he went to the Articles concerning the Church, and so in sundrye ages hath gone from one Article to an other, vntill he hath gone ouer all the Articles of the Creed. Now, being disproued in them all, he doth not so rest, but returneth againe to the first at which he began, not to proue a multiplicitie of Gods as he did before endeavour, but to proue a nullitie of any God, by disprouing the Godhead either of the Father, or of the Sonne, or of the holy Ghost.

of all three, But he goeth to worke with greater violence, to chop off all fayth, all religion at one blowe, by prouing that there is neuer a God, and to this purpose hath he armed his Politicians with arguments against the Bible. But to them may be applyed the wordes of Polycarpus to Marcian the hereticke, who being asked of him: *Agnosce me o Policarpe* ? Dost thou acknowledge me o Polycarpus? answered him: *Agnosco te esse primogenitum Satane*, I knowe thee very well, thou art the sonne and heire of the Deuill.

2. Reg. 13

The last cause of Atheisme is the lenitye and ouergreat mildnes of Princes and Gouvernours, which doe suffer Atheists to escape vnpunished. I may iustly say it is their fault that there are Atheists that will suffer Atheists, For so saith the holye Ghost concerning *Azariah* the King of *Iudah*: He did vprightly in the sight of the Lord, according to all that his Father *Amaziah* did: but the high places were not taken away, for the people yet offered and burned Incense in the high places. And the Lord smote the King, & he was a leper vnto the day of his death. The King him-selfe you see is commaunded to be a godly man, nothe, but his subiects committed idolatrye, yet God punisheth him for the idolatrye of his subiects, But that could not stand with the iustice of God to punish the King for his subiects offences vnles it were the Kings faulte that the subiects offended. Where the Spanish Inquisition is, it is a very rare thing to heare of an Atheist, which I speake not to that end as if I did wish that Inquisition to be brought into any Christian Kingdome, but onely to shewe that it is better to liue where there is too much seueritie rather then too much loosens, and where nothing is lawfull, rather then where all things are permitted as if they were lawfull. The Lord of his mercy shure vp the hearts of all his annoynted Princes, & inflame their zeale, that they may not onely hate Atheisme, as I hope they doe, with a perfecte hatred, but also banish such impietye, that hereafter not onely the opinions but also the verye name of Atheist may be as it were buried in hell, and no more heard of in their Kingdomes.

Chapter 3.

How Atheisme may be rooted out of all  
Christian Landes.

**A**S prosperitie causeth many men to forget God, and others  
to denye God: so aduersitie, sicknes, imprisonment, & such  
like chastisements of God for sinne, will make wicked men not  
onely to acknowledge & confesse God, but also to stoop downe  
before him, and to flye for succour vnto him. When *Iulian* the  
apostata was deadly wounded by a dart from heauen, he could not  
be filch, but that plague extorted out of his mouth a confession  
of the power of Iesus Christ whome before he had denyed, & he  
cryed out: *Vicisti Galilee*, Iesus of *Galilee* the conquest is thine.  
Though *Pharao* in his prosperitie had said: who is the Lord? I  
knowe him not, I will not let the people goe: yet when his land  
was plagued with Froegges, he called for *Moses* and *Aaron* and  
said: Pray ye for me vnto the Lord, that he may take away the  
Froegges from me and from my people, and I will let the people  
goe, that they may doe sacrifice to the Lord, But as soone as God  
gaue him a litle rest, that the plague ceased, he was hardned a-  
gaine. When the hand of the Lord was heauy vpon the men of  
*Abdoli*, and he destroyed them and smote them with Emersoides  
they remoued the Arke out of the house of *Dagon*, and said: Let  
vs send the Arke of God vnto his owne place, that he slay vs not,  
and our people. When *Nabuchodonoz. er* was deprived of his  
Kingdome, and turned into an Asse to graze in the field for the  
space of seuen yeares: then he began to be humble, to underst-  
and himselfe better, to lift vp his eyes to heauen, to giue thanks  
to the most high, to praise and honour him that liueth for euer, to  
confesse that his power is an euil lasting power, that his King-  
dome endureth from generation to generation, that all the inhabi-  
tants of the earth are reputed as nothing, that according to his  
will he worketh in the armye of heauen, and in the inhabitants  
of the earth, that none can stay his hand, nor say vnto him, what  
dost thou? Then he could make both an humble & a large con-  
fession, and say: *I Nabuchodonoz. er* prayse, and extoll, and mag-



Isther, 6.

Pro, 19, &amp; 20

Aa. 13.

Aa. 5.

nifie the King of heaven, whose works are all truth, and his waies iudgement, and those that walke in pride he is able to abase. But for as much as now such miracles doe cease, and it belongeth to Gods annointed Kings to be ielous of his glory, if they wil abandon Atheisme out of their Kingdomes: first of all they must withdrawe their countenance from all vngodly liuers. For so long as the Prince dooth looke cheerfully vpon them, the eyes of the people will be defixed vpon them also, they will admire them, and thinke their vices to be vertues. You know what *Hamon* said: Thus shall he be honoured whome the King doth honour: and againe, the argument must followe as well on the contrary side: Thus, and thus, shall he be dishonoured whome the King doth dishonour. You are not ignorant of the saying of *Sa'lomon*: *Indignatio Regis est nuncijs mortis*, The displeasure of the King is but a fore-runner of death. If the King giue countenance to Atheists, the people will respect them by his example, if he frowne vpon them, the people will trample over them. The King is like the maior preposition in a Syllogisme, the people are like the conclusion. But it is a most certaine rule in Logicke: *Conclusio sequitur deteriorem partem*. If the maior be negative or periculer, the conclusion will bee so, if any thing bee worse then other in the King the people will be sure to followe that.

Secondly, they must be assisting vnto their Ministers. For God in the Primitive Church gaue them the gifte of working miracles to credit their office and calling whereby they did chastise Gods enemies. So *S<sup>t</sup>. Paul* stroke *Elymas* the sorcerer with blindness for perverting and seducing the Deputy from the fayth. And *S<sup>t</sup>. Peter* stroke *Ananias* and *Saphira* with present death for telling a lye to the holy Ghost. And because miracles after a short time were to cease, our Saviour Christ left the sword of excommunication in his Church to be in place of miracles, and to continue vnto the end of the worlde. And since the Church hath no other sword now, but the censure of excommunication, which is so greedily dispised: if it would please God to put it the hearts of Princes to strengthen excommunication with their Princely authoritye, to adde the sword of the Kingdome to the keyes of the Church, not to suffer any person that is noted of impietye to dwell in the lande, none that is *tanquam Publicanus & Ethnicus*, as an heathen or infi-



or himself to dwell among Christians, but to deliver them from the  
 the hary man whom the Church hath delivered out to Satan,  
 wiles they be heartily open them, and speedily reforme: no doubt  
 but then God would be better knowne in *Antioch*, and his name in  
*Tierusalem* would be greater. I say, if any man be an Atheist, let  
 him not be honoured among the people, but let him have not *Antioch*  
 his entertainement, which was to be fed with the bread of af-  
 fliction, and water of affliction, or let him be banished out of the  
 lande, not by *Othraosme*, as *Aristides* was for his vertues, but as  
*Ovid* was for his vices, and that I may use the phrase of the holy  
 Ghost, let his house be made a *Lake*. As Truly wished, that  
 were written in every mans forehead, what he thought of the com-  
 mon wealth of *Rome*, that so true-hearted Subjects might be  
 knowne from Traytours: so, I wish it were written in all mens  
 foreheads, what they think of God and of Christian religion. We  
 can iudge no farther of them, than wee heare by their blasphemy,  
 and prophane wordes which they vtter, & see by their loose liues  
 and conuersations. But so faire we may iudge as we heare and see,  
 and we finde there are so many, that we haue good cause to crye  
 out with the Prophet *David*, and to saye, Help Lord help, there  
 is not a godly man left, for the faithful are sayled from among the  
 children of men, they speak deceitfully every one with his neigh-  
 bour, flattering with their lippes, and speake with a double heart,  
 the Lord cut off all flattering lips, and the tongue that speaketh  
 proud things. Thus much I must saye: there is no policy to  
 religion, no wisdom to well doing, and most firme is the estate  
 of that man, be he high or of low degree, which procureth God  
 to be his freind.

Reg. 21.

dan. 3.

Psal. 12.

Chapter 4.

That there is a God.

They which call them selves the damned Crew, yet doe think  
 there is no damnation; they sweare continually by the name  
 of God, and yet they think there is no God. See how they are o-  
 vertaken vnawares. As *St. Paul* might very well dispute with  
 the *Athenians* in the defence of that God whom he preached

Ad. 17.



*First they read every day in the book of nature that sheweth a*  
*God. I meane by the book of nature, the frame of heauen*  
*& earth. For what is this whole visible world, but Epistola a Deo*  
*scripta ad humanum genus? A letter or Epistle written from God*  
*unto mankinde? For, in it we may read of the invisible God in his*  
*workes, and his name is engrauen there in hieroglyphicall letters.*  
*Lactantius* proueth it out of *Aristotle* (an heathen Philosopher) by  
the same argument, his wordes are these: *Nemo est tam rudis, tam*  
*feris moribus, quin oculos suos in caelum tollens, et ameti, uideat ci-*  
*um Dei prouidentia regatur. hoc omne quod cernitur, aliquam la-*  
*men esse intellegat ex ipsa rerum magnitudine, uolui, dispositione,*  
*constantia, utilitate, pulchritudine, temperatione, uel perficiendi, quod*  
*id quod mirabiliratione constet, consilio maiori aliqua se instruitur.*  
No man is such a rusticke, so brutish and voyde of common sense  
and reason, but as often as he looketh vp to heauen, if he deny  
this, his owne eyes shall winnes against him, for although this be  
not sufficient to bring him to the perfecte vnderstanding of that  
God by whose prouidence he seeth the world is gouerned, yet  
what his eye hath seene, his tongue may tell. The very greatnes  
of the frame of heauen, the constant motion of the starres, the  
wonderfull temperature of the elements, doth shewe there is a  
God which guideth these thinges, and by a consequent there is  
a God which made these thinges. *Mercurius Frisius* megistus doth  
proue it. *Singula haec astra non similem & aequalem cursum faci-*  
*unt in calo. Quis est qui cuiq; modum & magnitudinem cursus*  
*terminauit? uisa hac qua circa se uoluit, & uniuersum mundum*  
*secum circumferens; quid est qui ei fabricauit instrumentum? quis*  
*est qui maius terminum imposuit? quis est qui terram stabilisuit? est*  
*enim aliquid & Tati, qui horum omnium factor, est & Dominus.*  
*Impossibile enim est, uel locum, uel numerum, uel mensuram termi-*  
*nari absq; factore.* When we see the motion of the planets & fix-  
ed starres contrary one to another, the celestially spheres in con-  
tinuall volubilitye, the multiplicitye of their motions, their diur-  
nall or daylye course from the East to the West, their retrograde  
and vylent motion from the West to the East, their trepidat  
motion from the South to the North. When we see the sea farre  
higher then the earth, and a fluide or liquid body, yet confined  
within the bankes that it cannot drowne the earth, the earth solid  
and

*De falso reli-*  
*gione. L. 1. C. 2.*

*Ac 1. 129*

*Ad filium sub*  
*Tatum quod*  
*manifestus De-*  
*us manifestus*  
*simus est.*

and firme vnder our feet, that is a common link. We must confesse  
 & soune *Tatius* that there is one which is Lord & maker of these  
 thinges, for it is impossible that every thing should continue in  
 due place, number and measure, and so iust a preportion should  
 be obserued without a maker, and who could make these thinges  
 but God? therefore there is a God. To this booke of  
 nature agreeth the booke of the Bible, who saith: The heauens  
declare the power of God; the firmament sheweth the worke of  
 his handes, one day teacheth another, & one night giueth know-  
 ledge to another. Againe, the wrath of God is revealed from hea-  
 uen against all vngodlynes and vnrighteousnes of men, which  
 demine the truth of God in vnrighteousnes, for asmuch as that  
 which may be knowne of God is manifest in them, for God hath  
 shewed it vnto them for the inuisible thinges of him, that is, his e-  
 ternall power and Godhead are seene by the creation of the wor-  
 lde; being considered in his workes, to the intent that they should  
 be without excuse. *Dauid* saith: he couereth himselfe with light  
 as with a garment; and spreadeth the heauens like a curtayne, he  
 layeth the beames of his chamber in the waters, maketh the  
 clowdes his chariots, and walketh vpon the wings of the winde.  
 In which wordes, I do not presse them with the authoritye of  
 the Scriptures, because the Scriptures are not of sufficient credit  
 with them; but with the reasons which are vsed in the Scriptures,  
 which if they cannot answer, they must yeild vnto, and confesse  
 that there is a God. And therefore I conclude against them in this  
 manner: We see dayly effects before our eyes in all the elements,  
 continuall motions in the heauens, but there can be no effecte  
 without a cause, there can be no motion without a mouer, no  
 action without an agent, no workes without a workeman: these  
 be relatives, and therefore one could not be without the other.  
*Mercurius Trismegistus* could say: *Statuum sine imaginem fieri*  
*sine statuario aut picture nemo dicit. Hoc vero opificium sine opifice*  
*factum est? o multam cecitatem, o multam impietatem, o multam*  
*ignorantiam, nunquam o fili Tati prauaueris opifice opificia.* A pi-  
 ctore cannot be made without a Painter, ora grauen image with-  
 out a Caruer, And can such a piece of worke be made without a  
 workeman? It is blindness, it is impietye, it is grosse to contraine  
 such a conceit. So then we take these for vndouted principles in  
 naturall

Psalm, 19.

Rom, 1.

Psalm, 104.

Ad filium Tatiū

naturall Philosophie that they may not be denyed, to witte: Every  
 effect hath his cause, every action his agent, every motion his  
 mouer. But as there be many secondary causes, agents & mouers,  
 so there must needs be one principall and aboue the rest. There  
 is *ordo causarum, qui in rerum natura non procedit in infinitum*, an  
 order of causes sub-ordinate one to an other, and therefore there is  
 no infinite ascension vp in the subordination of causes, but at the  
 length by ascēding we must come to the highest, & we must in *eo*  
*consistere*, stay when we come there, because we can goe no higher,  
 and that is God. What naturall body soeuer is moued, I say it is  
 moued by some other which is higher then it selfe. For examples:  
 The sphere of the Moone which is the lowest of the heauens, is  
 moued by the spheare of *Merc.* which is higher thē it, *Mer.* is mou-  
 ed by *Venus* which is higher then it, *Venus* by the Sun, the Sun  
 by *Mars*, *Mars* by *Iupiter*, *Iupiter* by *Saturne*, *Saturne* by the  
 sphere of the fixed starres, and so we ascend vntill we can goe no  
 higher, that is vnto the heauen which is called *Primum mobile*,  
 y first & highest body & is subiect to motion & volubility. That  
 also is moued as well as the rest, not of it selfe, because no naturall  
 bodye can moue it selfe, therefore it hath motion frō some other,  
 not from any other bodye, because there can be no other bodye  
 aboue the highest, therefore it must of necessitye be moued by  
 that which is a Spirit and not a bodye, not naturall but meta-  
 phisicall, and that can be nothing else but God. In like manner,  
 the Sunne and a man doe beget a man, the Sunne & putrification  
 doe engender Flyes, and these thinges being subiect to outward  
 senses are therefore naturall bodyes, and because they are naturall  
 bodyes they haue foure causes, two inward which are matter and  
 forme, and two outward efficient and finall, and there is nature  
 which hath his secret motion, tell me therefore what is that? You  
 will say peraduenture that is nature which *Aristotle* defineth to  
 be *principium motus* the beginning of motion: you say rightly,  
 but that is inward, therefore you must besides this assigne an out-  
 ward cause of motion, and what is that? If you say the ayre, that  
 is but a middle cause, and therefore you must ascend higher, for, if  
 there be *causa media*, there is also *prima*, if there be a midde or  
 subordinate cause, there is also a principall and first cause. And  
 what is that, but onely God, that is *causa causarum* the cause of

*phisic: 1.2.4.1*

all other causes, and from whence all other things haue their being. Again, all agents doe not worke alike, for one thing worketh of necessitye, and that is nature, another thing worketh (in these outward and indifferent things) partly of will, and partly of necessitye, & that is man, there you see *medium participationis*, a meane which participateth with the extremitie, but there can be no meane without two extreames, and there can be no one extreame without the other, and therefore of necessitye there must be a third agent which worketh freely as nature worketh of necessitye, and man partly of will & partly of necessitye. And that can be nothing else, but *Deus liberum arbitrium agens*, euen God which worketh freelye that no power is able to withstand his worke. Therefore I conclude this point with *Iob*: Aske the beastes and they will teach thee, the fowles of the heauen, and they will shewe thee: speake to the earth, and it will tell thee: the fishes of the sea, and they shall declare vnto thee: who is ignorant of all these, but the hand of the Lord hath made all these?

Secondly, to leaue the work-manship of the whole worlde, and to come to man alone which is but one little part of the same. If man goe no farther then him selfe, he shall see God most liuely in him selfe three manner of wayes: First in his conscience and vnderstanding, Secondly in his naturall inclination he hath to religion, Thirdly in the excellencye of the work-manship both of his bodye and his soule. Concerning the first: I say there is in euery man at some time or other an in ward feeling of his conscience, which will he will he, maketh him to confesse there is a God. For, suppose a man for his wickednes to be a monster of men, a very flaunder and reproch to mankinde, as *Nero* was that slewe his Mother, his Master and him selfe: when he hath committed any haynous crime, he doth in his conscience see that God doth behold it, that God doth pursue him, that God will worke reuenge although there be no witnes to accuse him, no humane power aboue him to execute iustice vpon him. I will not dwell vpon many exaples, neither will I instance in *Adam*, which as soone as euer he had eaten the Apple hid him selfe from the presence of God in the thicket: in *Herod* which when he had beheaded *Iohn* the Baptist wrongfully, did thinke he was haunted by *Iohn* the Baptist his ghost, saying of Christ: surely this is *Iohn* risen from the dead.

*Iob, 11.*

*Gen, 3.*

*Math, 14.*



dead, nor in Cain which but intending to murder his brother, Gen. 4.  
 watched a time when he was in the field out of the sight of his pa-  
 rents. I will not alleadge the authoritye of the Prophet which  
 saith: *Impius fugit, nemine persequente*. The wicked man flyeth  
 when no man doth pursue him: And of the Apostle which saith, Rom. 2.  
 The Gentils which haue not the lawe written (meaning the Bible)  
 yet haue by nature the effect of the lawe of God written in their  
 hearts, their conscience bearing witnes, and their thoughts accu-  
 sing or excusing one an other: because they thinke the Bible to  
 be a partiall iudge, and no way competent betwene them &c vs,  
 and therefore I will alleadge one or two examples out of indiffe-  
 rent Authors tending to the same purpose. Tully pleading for a  
 man which was accused as a Parecide, or one which had murder-  
 ed his owne father, alleageth this as an especiall prooffe of his in-  
 nocencie, that in the whole course of his behauiour after his father  
 was slayne, nothing could be obserued in him which did fauour  
 of a troubled conscience. And for the better cleering of *SEXTUS*  
*Roscio* whose cause was then in hand, he alleageth a former ex-  
 ample of a father and his sonne, which in their trauayle tooke vp  
 their lodging, and after supper lay together in one bed: the mo-  
 rowe after, the master of the house comming by chance into the  
 chamber, found the father strangled in his bed and the sonne sle-  
 ping by his side: when the matter was examined by the Iudges,  
 the sonne was acquitted by the equitye of the lawe as a man inno-  
 cent, because it was then held and by them so adiudged to be a  
 matter impossible, that he should in so short a time haue slept if  
 so be that he had committed murder. A man saith Tully which  
 hath slayne his father, shall feele a thousand vexations and furies  
 of hell tormenting his conscience, according to that saying of the  
 wise man: A good conscience is a continuall feast, but *non est*  
*pax impij*, no inward peace, no quietnes of conscience with such  
 men as are notoriously wicked. A man I say, that hath commit-  
 ted any crying sinne, shall betraye him selfe by the working of  
 his owne conscience, it will not suffer him to take his bodily rest,  
 it will alter his very face and countenance, as the Poet saith:

Pro, 28.

Rom, 2.

Orations pro:  
S. Roscio  
morino.

Pro, 15

Esay, 57.

Hec quam difficile est crimen non probare uictis? Ouidij meta-

O how hard a thing is it for a man to keep his countenance, &  
 not to blush which hath committed an offence? The Lord said

morpho:

Gen. 4.

Sexton's Ca-  
legals: Cap. 15

His in Nerone

De natura De-  
orum, Lib. 1.

Iustitius: Lib. 1

to Cain after he had committed murders: Why is thy counte-  
nance cast downe? such a man feareth the wagging of every leaf,  
and the flying of every bird. An obnoxious man watching, is like  
to a phrensic man sleeping, for the one resteth not sleeping, and  
the other resteth not waking, he cannot sit still, hee cannot lye still,  
he cannot stand still, nor abide long in any place. Caligula the  
tyrant was afraid of every blast. Nero when he had massacred  
the christians, put S<sup>t</sup>. Paul to the sword, S<sup>t</sup>. Peter to the gibbet; was  
so terrifyed by apparitions, as he thought, of S<sup>t</sup>. Paul and S<sup>t</sup>. Peter  
which appeared at his bedside in a dreame: and after he had put  
his mother Agrippina to death, he was so terrified in his conscie-  
ence, that he knewe not whereto bestowe him selfe, at the end for  
very greife of minde, he ran into a priuie, and there stabbed him-  
selfe.

That I may come to religion. Tully saith: *Sunt qui negant  
Deos procuracionem habere rerum humanarum, quorum sententia  
falsa est, quoniam sic omnis religio inanis esset.* Religion sheweth  
there is a God, for if there were no God, then could there be no  
religion. But every mans soule naturally hath sometimes a feeling  
of religion, although he dispise God and religion neuer so much.  
This appeareth by the very heathens them selues, which, be they  
neuer so rude and barbarous, and deprived of the knowledge of  
God, yet doe make vnto them selues idols euen of their owne ac-  
corde, as M<sup>r</sup>. Calvin verye well obserueth: *Dei conceptionis apud  
Ethnicos, saith he, idolotria satis est argumenti, quum lapidem poti-  
us quam nullum deum colant, & mansown conceit doth naturally  
leade him to knowe there is a God, the verye idolotrie of the hea-  
thens is a sufficient prooffe, which chose rather to worships a stone,  
then no God at all. And as Statius saith: Primus in orbe Deos fe-  
cit timor,* as soone as men be in danger and extremitye, be they  
neuer so vngodly, yet they erect Altars, carue Images, flye to the  
for succour, shewing that in their owne naturall iudgement which  
they haue by the light and instinct of nature, there is one higher  
then them selues, one whose power is aboue the power of man to  
whome they ought to flye vnto for help and deliuey out of trou-  
ble, and who is that but God? Nay, witnes in this point the A-  
theistes them selues that there is a God, for in their extremitye of  
greife they crye out o God. It is an olde and true Prouerb: Qui

*neſcit arare tranſcat mare*, if a man knowe not how to ſerue God, let him ſayle vpon the ſea, and it will make him to ſerue God. When the Lord ſent a great winde that the Ship was like to be rent, the Mariners were aſeard, & euery one cryed vnto his God, they ſaid vnto *Ionas*: Thou ſleeper ariſe, and call vpon thy God, if ſo be that God will thinke vpon vs that we periſh not, and (as the Text ſaith) Then the men feared the Lord exceedingly, and offered ſacrifices vnto him, and made vowes. And for this cauſe namely, that men by the inſtinct of nature doe incline to religion, and a man is as much diſtinguiſhed from a beaſt by his feeling of religion as by his reaſonable ſoule; After the flood, *Mercurius Triſmegiſtus* and *Menna* preſcribed lawes and rules of religion to the Egyptians, *Meliſſus* to the Cratians, *Iannus*, to the Latines, *Numa Pompilius* to the Romanes, *Orpheus* and *Cadmus* to the Grecians, aſwell as *Moſes* and *Aaron* to the Hebrues, the difference onely this, that the Hebrues were in the right way, al the reſt in the wrong. But yet all nations beſides had their Priests, their Altars, their Gods, their rules and principles of the religion which they profeſſed, which is an argument, that by nature they knewe there was a God.

And that I may deſcend vnto the work-manſhip of man to ſhewe that there is a God, It is truly ſaid, that *hominis fabricatio eſt innumeris Dei teſtimonijs ornata*, the very work-manſhip of man him ſelfe doth abundantly witneſſe that there is a God. Let vs therefore firſt of all looke into the ſoule of man, and afterward into the ſtate of his bodye. There is in it not onely an infinite capacitye, in ſo much that the more it knoweth, the more it is able to learne, It is able to conceiue not onely the whole worlde, but alſo two worldes, yea infinite worldes, It is of infinite deſire which is neuer ſatisfied. I will not ſpeak of *Daniel* which was called: *vir multorum diſideriorum* a man of manye deſires, nor of *Moſes* which in this tranſitorye life deſired to ſee the very face of God, but of *Alexander* the great, which when he thought he had ſubdued the whole worlde, yet was not therewith contented, but affected more worldes: and hearing a Philoſopher ſay there were infinite worldes, wept for greiſe to thinke how great a labour it ſhould be for him to ſubdue them all, as if he had hoped to conquer all. Mans appetite is neuer ſatisfied: giue him a Citye, he

Iona, 1.

Pro, 27.

Dan, 9.

Exod, 33.

desireth a Kingdome: giue him a kingdome, he affecteth an Empire: giue him an empire, he desireth a worlde. If he could be made Lord of the whole world, and knew that besides that there were no more, yet would he not rest there, but desire somewhat which is greater then the worlde. And what can that be but only God? So then, forasmuch as man is not satisfied with knowledge and contemplation, but laboureth to knowe more (that still Aristotles proposition shall be verified in him: *Omnes homines naturaliter scire desiderant*, all men naturallie are desirous of knowledge) neither yet with possession, but desireth to haue more: what can that be but *Dei maiestas in mente & voluntate tanquam in speculo reflexa et unita*, euen the Maiestie of God in mans minde and in his will as it were in two glasses scene, and reflected backe againe? Againe, forasmuch as the proper object of the minde is truth as Tully writeth, but the minde of man is infinite, as I haue declared, the object must be correspondent vnto the minde, therefore truth must be infinite, and there must be no end of the knowledge and apprehension of truth. And forasmuch as that truth which is in creatures dependeth vpon vncertainties, therefore there is some other truth which is immutable and most certayne, and that is God. Also, the substance of mans soule hath not his originall or beginning from any materiall thing, because it is not of seed, as in due course I will proue vnto you, neither yet is it mortall, as I will shewe when I come to speake of the soule. Therefore it is not of any naturall cause, but is the effect of such a cause as is supernaturall, and metaphisicall, and that is God.

But to leaue the soule of man and come to his bodye. *Mercurius Trismegistus* writeth of it in this sorte: *Si vis opificem etiam per mortalia intueri, cogita & fili, hominis in utero fabricam, & opificis exacte artificium expende, & discce quisnam artifex pulchram hanc & diuinam hominis imaginem condidit, quisnam sit qui oculos circumscribat, nares & aures perforauerit, os aperuerit, nervos extenderit & colligauerit, venas & canales efformauerit, ossa indurauerit, carni cutam circum dederit, digitos & articulos distinxerit, pedibus basim distinxerit, spitem extenderit, poros canauerit, hepar latum fecerit, pulmonem perforauerit, ventrem capacitum fecerit, honorabilia palam figurauerit, turpia absconderit vide quod artet in vna materia quid hac omnia fecit? qua mater? quis pater?*

Metaphy:  
Lib. 1. Cap. 1.

Officium, li. 1.

Ady. Tatit

nisi solus inmanifestus Deus? If thou (ô man) wilt see the inuifible workeman, doe but thinke vpon man how he is framed in the wombe: who made his eyes round; his eares and nostrils hollowe, his mouth open? who stretched out his sinewes, hardened his bones, skinned his flesh, parted his fingers? who made the passage from his veynes? who widened the bottomes of his feet, dilated his splene, who opened his pores & his lunges, dilated his liuer, made his belly of such capacitee, his honest partes to be open, and his secret partes to be hidden? who did all these thinges but onely the inuifible God?

A third reason to proue there is a God, is the generall consent, not onely of the learned men of the worlde, but also of the worlde it selfe. And why should any fewe wicked men thinke them selues wiser then the worlde? The denyers of the Godhead haue bene these men of name: *Diagoras, Theodorus, Cyrenæus, Enemæus Tegyates, Callimachus, Podicus, Cæus, Plinius, Lucianus, Lucretius, Doletus, Epicurus*: some of them denying that there was a God, others that he tooke the care of gouerning and guiding the worlde; and besides these, very fewe. But as for the famous and learned Philosophers of the worlde, they confessed there was a God. *Empedocles* said: *Deus est cuius centrum est ubiq;* circumferentia autem nusquam, God his center is euery where, his circumference no where. *Socrates* called him *magnum Iudicem* the great Iudge, as *Tully* witnesseth: *Plato* acknowledged him in all his workes, *Aristotle* the greatest of all, which in deed was equiualent to all the Philosophers, I may iustlye say, there is almost no leafe in his workes, but in it he inserteth the name of God (euen as almost no page of the Bible but in it is vnderstood the name of Christ) who is called by him: *prima causa, causa causarum, ens omnium, primus motor, author omnium, lux æterna, simplicissimus actus, conditor mundi, infinitus, immensus, ineffabilis Deus*, The first cause, the cause of causes, the essence of all thinges of whome all things haue their being, the first mouer, the author of all thinges, the eternall light, most pure act, maker of the world, infinite, vnmessurable, vnspeakable God. *Aristotle* when he liued, was accused by *Hiero* the Priest, because, *Contra patrios mores & ritus multitudinem deorum vnum solum & verum Deum agnouit*, Contrary to the religion of his countrye

*Cicero in somn. Scip:*  
*Physico: Lib. 7.*  
*Cap. 2. & 10.*  
*Phys. L. 2. C. 8.*  
*de celo: lib. 1. c. 3.*  
*Lib. 2, Cap. 3.*  
*Metaphy:*  
*Lib. 11, Cap. 7.*

*Laërtius de vita Aristot:*

where

where many Gods were worshipped, he acknowledged but one onely true God. And when he dyed, the last wordes which he spake were these: *Ens entium miserere mei*, God haue mercy vpon me. The like was acknowledged by *Mercurius Trismegistus*. *Quid Deus? immutabile bonum. Mundus factus est propter hominem, & homo propter Deum*. What is God? an immuta-

*De pietate et  
Philosoph. a.  
Panander  
Sermo sacra*

ble goodnes, the worlde was made for man, and man for God. *Ego fili, et humanitatis gratia et erga Deum pietatis hac scribo*. I write this tract (my sonne) in regarde of my loue to varden man, and my duty towards God. *Illud verò ex mente lucidum verbum filius Dei*, that same pure worde which is borne of God is the sonne of God. *Natura diuina principium entium*, the diuine nature is the beginning of all thinges. *Deus et pater, & bonum e-*

*Clauis.*

*andem habent naturam, quid est Deus, pater, & bonum, quam omnium esse?* God the Father, and Goodnes, haue the same nature, what is God, the Father, and Goodnes, but the very essence, and being of all thinges? Here is a manifest acknowledgement of the Trinity. To leaue particular men, what answer the Atheists to the iudgement of the worlde? the consent of nations? Tully draweth his argument in this manner: *Deus esse non est dubitandum, quoniam eorum notitiam omnium animis ipsa impressit natura*, that there is a God, it is without question, because all nations doe acknowledge and confesse him by the instinct of nature. But in an

*De natu: deo-  
rum, Li. 1.*

*Tusculi quest:  
Lib. 1.*

other place saith he: *Omnium consensus vox nature est*, the consent of all men is the voyce of nature it selfe. I haue shewed how all nations imbrace some religion or other, haue their Altars, their Priests, their Gods: as the Hebrues from *Moses*, so the Egipcians from *Mercury*, the Cretians from *Melissus*, the Latins from *Ianus*, the Romans from *Numa*, the Greekes from *Orpheus* and *Cadmus*, and all nations from one or other. *S. Augustin* saith, concerning miracles: *Non nunc necessaria sunt, ut olim, miracula, tum facta erant necessario priusquam crederet mundus, ad hoc ut crederet*

*cim: ari: Dei, mundus, quisquis autem adhuc, ut credat prodigia requirit, mag-*  
*Is. 22, Cap. 8* *num est ipse prodigium, qui mundo credente, non credit*. Now mira-

cles are not so necessary as in times past they were, before they were necessary, that so the worlde might beleue, but now he is a miracle his selfe that will not beleue, because the world beleueth. But say I, as he is a wonder that will not beleue that which the



the worlde beleeueth: so he is a monster which will not confesse that which the world confesseth.

A fourth argument to proue there is a God, is the great multitude of miracles which haue beene manifested to the worlde, euen such things as are furre aboute the strength of nature, & therefore needs must proceed from some higher & supernaturall cause, and who is that metaphysicall cause but euen Natura naturans, God him selfe. For example, slightly to passe ouer so many earthquakes, which haue ouerthrowne whole Cities, as Entropius sheweth how the yeare after S<sup>t</sup>. Pauls death, the Citye of Colofus was swallowed vp for despising S<sup>t</sup>. Pauls doctrine. They are not vnacquainted with the Historiographers which shewe how by an earthquake the Iland of Sicily was made an Iland being before one maine continent with Italy, how Europe and Africa were parted when Spaine was deuided from Barbary which before were one land? And that I may speak that which mine eyes haue seene, Vienna the cheife Citye of Austria is now more subiecte to earthquakes then other places in the worlde besides, in so much that there is scarce one house in the Citye which hath not one rent or other in the stone wall, which came onely by earthquakes. And because that place hath beene more subiecte to earthquakes then other places, one of the Bishops of that Sea heretofore deuised a certaine prayer continually to be said in the Churches of Vienna to this effect, that God would defend that Citye from earthquakes. Let the Atheist satisfie me by a natural reason concerning this poynt, else let him confesse that there is a supernatural cause, which if they doe, that is God. What can they saye to so manye strange Eclipses, to so manye prodigious raines? as when it rayned bloud, flesh, stones, coles of fire, of which they may read at large in Liuy, Plutarch and other authors? what say they to so many comets appearing in the ayre, after which stil doe insue the death of so many Princes, as namely the Comet which appeared in the yeare 1506. after which ensued the death of Philip King of Spayn sonne and heyre to Maximilian the Emperour, Philip Prince Elector of Rhene, Albert Duke of Bawaria, Pope Iulys the second, Iohn King of Swecia and Noruegia, Lewis king of France, Maximilian the Emperour, the Bish. of Spire, the archbishops of Colem & Magdeburg, the venetia wars, the wars between

*See p. 28*

*Vide Carcanum  
de meteoris.*

*Charonius in  
Chronicles.*

*Plutarch in  
Fabii,  
Lunius. l. 4.  
Decad. 3. 40  
L. 3. dec 15.*

*In antiquis  
libris  
historiae.*

Math. 2.

between the Turke and the Persian, the King of *Denmarke* Christian driven out of his Kingdome, *Hungary* invaded and *Rhodes* taken by the Turke, *Lewis* King of *Hungary* slayne, who can giue a naturall reason of this, and many other like vnto this? But I will stand especially vpon two things which haue troubled the wise men of the world, let the Atheists yeild naturall reasons how these things could be, else let the confessors there is a God who is aboute nature. First the Starre which appeared at the birth of our Sauour being neither a fixed starre, nor yet a Planet, for it was nothing like vnto either of them, if we doe respecte the motion of it, the place where, and the time when it appeared, and the vse wherevnto it serued, For, it neither moued as the fixed starres from the East to the West, nor as the Planets from the West to the East, but from the East to the South, the like neuer heard of before nor since. When the Sunne shined it also shone, when the wise men came to *Palestina* it went before them, when they came to *Ierusalem* it vanished away, when they went to *Bethleem* it went before them againe, as if it were a creature indued with reason and vnderstanding, it shewed them the very house where the Childe did lye, whereas a naturall starre by reason of the great distance betweene heauen & earth, could not discouer vnto them the place and scituation of a great Citie, much lesse of a small house: when they went forward, it went forward, whē they stood still, it stood still, And as *S<sup>t</sup>. Augustin* saith: *Quid erat illa stella nisi magnifica lingua coeli, qua nec unquam antea inter sidera apparuit, nec postea demonstranda permansit? quid erat nisi magnifica lingua coeli, que gloriam Dei narraret, que inusitatum virginis partum inusitato fulgore clamaret, cui non postea apparenti euangelium toto Orbe succederet?* What starre was that which was neuer seene before nor since, but the wonderfull voyce of heauen which should declare the glory of God, and publish to the worlde, the vnsuall Child-bearing of a Virgin, by an vnsuall brightness, which should neuer afterward appeare againe, but in steed of it should be the glorious Gospell of Iesus Christ? If you aske me what prooffe I haue besides the Gospell that euer there appeared such a starre: witnes *Ignatius* which sawe our Sauour in the flesh, *Prudentius* the Poet, *Macrobius* a professed enemye to Christa religion, which testifieth the same. And it is not vnwor-  
thy

*Ignatius ad  
Ephes. Lib. 2.  
Mac. Macrobius*

thy of obseruatiō, that not the maniches, not *Celsus*, not *Porphyrus*, not *Iulian* in al their cauels against the story of the Gospel, did no way so much as in a word take exceptiō against this story of the star, & might eleuate or extenuate the truth thereof. And therefore concerning this, I may say with *Ignatius*, *Hinc euannis mundi sapientia, prastigia facte sunt nuga, magia risus, omnes ritus malitie aboliti, ignorantia caligo fugata, quum Deus & homo apparuit, & homo ut Deus operabatur.* In this the wisdom of the worlde was proued to be but follye, the wise in their wisdomeme it proued but a toy, their magicker ridiculous, all their superstitious rites were abolished, the clowdes of ignorance disperfed, when God appeared to the worlde as a man, and man as if he were God. And secondly what naturall cause can they alleage of that great Eclipse of the Sun, which contrarye to nature lasted from the sixt houre to the ninth, and darkened the face of the whole earth? For first of all the Astrologers knew wel that al eclipses of the Sunne which haue beene from the beginning of the worlde (that onely excepted) haue beene according to the rules of Arte and the nature of an eclipse, which *Iohannes de sacrobusto* defineth in this manner: *Est interpositio Luna inter aspectum nostrum & solare corpus*, An interposition of the Moone betweene the body of the Sunne and our sight, which, as he saith, cannot be; but *quum Luna fuerit in capite vel cauda Draconis, vel prope, vel infra metas supradictas, & in coniunctione cum Sole*. When the Moone is in the head or tayle of the Dragon, or there abouts, and in coniunction with the Sunne. And forasmuch therefore as the Eclipse of the Sunne which was at the time of the passion of our Sauour Christ, was when it was *plenilunium*, a ful Moone, not *coniunctio sine nonilunium*, not a coniunction of the Sunne with the Moone, or newe Moone, he concludeth that it was no naturall Eclipse, but cleane contrary to the rules of Astronomey and the course of nature. Againe, he sheweth that when the Sunne is Eclipsed, all the earth is not darkened, but onely one Climat, because of the difference of the aspectes in diuers Climats, but this Eclipse darkned the whole earth, therefore it was supernaturall, and to the astonishment of the world, inso much *Dionysius* the Airc pagie at the very time of the Eclipse, beholding of it, cryed out on a sudden *Ante Dejs natura petitur, aut mundi machina dissoluitur.* Either

Ad ephic.

Math. 26.

Iohannes de sacrobusto  
Eclipse.Libello de  
Sphera.A signatur  
Eclipse.

the God of nature doth this day suffer, or the frame of the worlde shall be dissolved. Again, darkenes continued for the space of three howers, which could not be, if it had bene a naturall eclipse, therefore it was supernaturall, and of it saith S<sup>r</sup>. *Crisostom*: *Non poterat ferre creatura iniuriam creatoris, unde Sol detraxit radios suos, ne videret impiorum facinora.* The creature could not with patience indure the wrong done to the Creator, and therefore the Sunne withdrew his beames because he would not beholde so wicked a fact, as that the Lord of glory should so vngraciously be put to death. But the Atheists will aske me, how I can make prooffe by any sauing the Euangelist, that there was euer such an eclipse? I answer, forasmuch as at that time when the eclipse was, darkenes was not onely in *Iudea* but through all the whole worlde, and therefore at that time not onely *Dionysius* the Arcopagite, but also the inhabitants of the whole earth could witnes, as S<sup>r</sup>. *Origen* answered. But least they should thinke we are vtterly voyde of the testimonye of heathen writers: *Origen* disputing against *Celsus* the Epicure, an enemye to the Christian faith, proueth it vnto him, not by the testimony of the Gospel, but of *Phlegon* a famous Chronicler, seruant to *Adrian* the Emperer as *Suidas* reciteth *Phlegons* wordes, *Phlegon* his selfe did giue his owne iudgement of this Eclipse that it was prodigious. And *Tertulian* disputing with the Gentiles, proueth the same Eclipse out of their owne Writers, saying: *Et cum mundi casum relatum in archiuis vestris habetis.* Ye haue the verye same occurrent registred in your owne recordes.

A fiftre reason to proue there is a God, is the varietye of punishments which haue been inflicted vpon the Atheists from time to time which haue denyed God: *Holophernes* which being so great a warriour, beheaded in the middle of his owne Campe by a sillye woman, *Lucian* deuoured with dogges, *Iulian* the Apostata strooke dead with a darte frō heauen, *Arrius* who died with his belly breaking & his bowelles gushing out as he sate vpon the priue, *Olympius* washing him selfe in a bathe, and blaspheming the Trinitye, while manye men looked vpon him, was consumed suddenly with three fierye dartes, the poyntes of all three meeting in one. Let the Atheists shewe how these things could otherwise be done, but by the extraordinary hand of Almighty God, or else

Sermone de  
passions,

Contra Celsum  
L. 2.

Side de eā Eu-  
fons apud Sui-  
dam.

Apologia ad-  
uersus gentes,

Judith. 11  
Theodo: hist:  
L. 8. C. 23.  
Sabel: ana. 8  
L. 2. C. 11  
Fulgentius, lib.  
7. 26.

use he scotter  
of the  
her should be  
one three.

or else if they cannot, let them confesse the God which did these things.

A sixth reason to proue there is a God, is the confession of the deuils them selues. For what one deuill confesseth, is the confession of them all, for *regnum diuisum non potest stare*, the kingdome of Sathan being diuided within it selfe cannot stand. Neither will I for confirmation hereof alleage the authority of *S<sup>t</sup>. James* which saith, They belecue and tremble, of *S<sup>t</sup>. Luke* which writeth of the deuils confession saying: *Christ I knowe, and Paul I knowe: of S<sup>t</sup>. Marke*, where the deuill saith to our Sauour: *I knowe thee that thou art euen that holy one of God*, neither how *Moses* his rodde deuoured the serpents which was made by the forcerers of *Egipt*, how they could not make lyce, because their power was restrayned by an higher power, the finger of God, how *Dagon* fell downe before the Arke of God, & could not stand in the Chappel where it stood: because they shall not say I am partiall. But what answer can they make to the generall silence of all Oracles, that so many Oracles speaking before the time of our Sauour Christ, all were by him put to silence? What answer can they make to that famous storye of the Oracle of *Apollo* at *Delphus*, which when *Augustus* the Emperor offered sacrifice vnto him, to knowe the reason of that vnwonted silence vnheard of in former times: gaue this for the last answer, as being neuer to speake againe.

Mat. lac. 2.

Act. 19. Marci. 1.

Ex. 7.

Ex. 8.

1. Sam.

Vide Cicero- nem Lib. 2. de diuinat.

Arnobius aduersus Gen- til Lib. 3.

Suetonius in Oth- on. C. 94. C. 70

Chap. 29

Niceph. hist. L.

I. C. 17. Bau- dat.

*Me puer Hebræus, diuos deus ipse gubernans  
Cedere sede inbet, tristemiq; redire sub orcum.  
Aris ergo dehinc tacitus abcedito nostris.*

An *Hebræus* Childe, his selfe a God, which other Gods doth quell,  
Bids me be silent, leaue my seate, and get me downe to hell,

From this same place departe therefore:

This Oracle will speake no more.

Which answer being giuen, *Augustus* erected an Altar in the Capitoll of *Rome*, with this inscription ingrauen vppon it: *ARA PRIMOGENITI DEI*. The Altar of the first begotten Sonne of God. Seeing therefore the deuils haue confessed

God the Father and his Sonne Christ, such men as will not confesse the same, are in that poynt worse then deuils.

Last of all, it standeth with good reason that it should be the safest opinion for the Atheists to holde that there is a God. For if so be that there were no God, there could come no hurt vnto them for thinking so, because all men besides them selues holding the same, there were none that would punish them for their opinion. But if so be that there be a God, (as I haue proued vnto them that there is) surely one day he will torment them in hell fire for their contempt, because they would not beleue in him, and confesse his name. Therefore I conclude with the Apostle: *Corde creditur ad iusticiam, ore fit confessio ad salutem*, Let the heart beleue to righteousness, and the tongue confesse vnto saluation. At the name of Iesus let every knee bow, both of things in heauen, and things in earth, & things vnder the earth, and let every tongue confesse, that Iesus Christ is the Lord, vnto the glorye of God the Father. Amen.

Ro. 10.

Phil. 3.

### Chapter 5.

#### What God is?

In Marc.  
hom. 14.

Meditat. Cap.

**S**aint Chrysostom saith: *Ego omne quod intelligo, sine Christo, & Spiritu Sancto, & Patre, nolo intelligere, nisi enim intellexero in Trinitate qua me seruabit, mihi dulce esse non potest quod intelligo.* I can vnderstand no other God, when I heare the name of God mencioned, but the Father, the Sonne and the holy-Ghost. For vnlesse I vnderstandd it to be ment by the holy and vndiuided Trinitye, whereby I am saued, my vnderstanding shall content me nothing. So the, according to S. *Augustine*: God is a diuine nature, consisting of three persons, the Father, the Sonne, the holy Ghost, God, the Lord, the Cōforter, He which begetteth, which is begotten, he which regenerateth & newe begetteth, Of one all things, In one al things, By one al things, Frō whence, By whome, & in whom are al things, Life w̄ liueth, Life of him which liueth, the quickner of al things which are liuing, One of him selfe, One of an other, One of the both. The principles of humane artes and liberall sciences are by themselves *admonition* not to bee pro-  
ued



ued by the same artes. An Arithmetician cannot proue by Arithmeticke that *Omnis numerus est par aut impar*, euery number is euen or odde. The Musitian cannot proue by his owne Arte that two crotchets make a quauer, because these be principles of Arithmeticke and Musicke. All principles, as *Aristotle* teacheth in his Demonstrations, if they be demonstrated, must be demonstrated by the Metaphysics which are of an higher nature, but that the principles of the Metaphysics cannot be demonstrated because there is no higher science. But forasmuch as Diuinity is the highest, it is enough for vs to beleue the principles thereof without farther serching, and happy is the man which seeth not the reason how they should be so, and yet beleueth that they are so. No man hath seene God at any time, because he is inuisible.

*Tully* saith: *Vis oculus, ita anima, se reliqua videns seipsum non videt*, The eye seeth not it selfe, and the soule vnderstandeth other

Poster Lib: 1  
C. 3.

things better then it selfe, And that this saying: *Nosce teipsum*, know thy selfe, is meant in regarde of the soule of man, because it is so hard to conceiue what it is. But if so be that an eye cannot see it selfe, no meruaile though it haue not seene God, if a man cannot fullye vnderstand him selfe, how should he so perfectly conceiue and define what God is, which is so infinitely aboue himselfe? That which is finite him which is infinite, the creature the Creator, the pipkin the pipkin maker, he which is made of vile claye him that hath made all things of nothing? But as *Moses* when he was a mortall and sinfull man was not able to beholde the glorie of God, and therefore sawe but his backe partes onelye as he passed by: So let vs which haue but shallowe braynes so far demonstrate faith by reason, as faith may be discerned by reason.

Tuscul: quest.  
Lib. 1.

Ro. 9.

Ex. 33.

The Philosophers, as *S. Augustin* saith, seeking after the nature of God, found that he could not be a body, & therefore concluded that he was farre more excellent then all bodyes, and therefore a Spirit: that he could not be subiect to change, and therefore that he was aboue all bodyes and soules which are subiect to alteration: that all mutable things haue their beginning from that which is without all shadowe of change or mutabilitye, and that hee which is not thus subiect is simply of him selfe depending of nothing but all other things haue their dependance on him.

Magister sentent.  
L. 1. dist.

31

Again, they considered that all substances are other bodyes

or Spirit, and that a Spirit is more excellent then a bodie; but that to be moste excellent which hath made both the bodie and the Spirite. They considered likewise, that the shape of the body is discerned by the outward senses, and the spirit is perceaued by the vnderstanding; but that which is onely vnderstood is better then that which is seene, and that there was something more excellent then both these. & by so many waies God is known. Therefore, for as much as God is one simple essence, not compounded of any partes, not consisting of any accidents, and yet subsisting, and the Apostle speaketh of him in the plurall number saying, the invisible things of him are seene by the creation of the world because the truth of God is knowne and perceaued by many meanes through the thinges which he hath made: by the continuance of his creatures is vnderstood his eternitie, by the greatness of them his omnipotencie, by the excellent order whereby he hath disposed them his wisdom, by his government and preservation of them in that comely and decent order, his goodness, and all these thinges doe belong to the vniue of his substance.

Therefore not to speake of the authoritie of the holy Bible, where at the baptisme of our Sauour, the blessed trinitie did sensibly appeare, the Father in a voice, the Sonne in a man, the holy Ghost in a dove, how in the beginning the Father made, the Son spake, and the holy Ghost mooued vpon the waters. *Bene elohim creauit dy, seu Deus Trinus.* a verbe of the singular number is ioyned to a nominatiue case of the plurall to shew that these three are one, how when three Angels came to Abram his house, he prostrated himselfe to them as vnto God, which could not be without the crime of idolatrie, vnlesse they had bin God: how sometimes he spake to them in the plurall number as vnto three persons, & sometimes in the singular as vnto one God: how the Angels crie in heauen, Holy, holy, holy, Lord God of Sabaoth, three times holy & once Lord to show that there were three persons & one God. But if I come onely to shewe the backe partes of God, so farre as by earthlie comparisons he may be made manifest vnto sinfull man: the Atheist doth aske how it can stand, with sense & reason that three should be one, and one should be three.

First let the Atheist take example by Olimpius the Arrian, which washing himselfe in the Bathe contemptuously asked how this might

Ro. 1

Mat. 3

Gen. 1

Gen. 18

Eay. 6

might be: but was suddenly destroyed by three fierie dates sent  
from heauen, and the pointes of these three meeting all in one, to  
teach others by his example, howe it is necessary to beleue, but  
no way safe, to make a doubt of the principles of Dinitie, and to  
call into question such deep mysteries of our faith, and yet to shew  
that three might be one, and one three.

*Sabbatine. an-  
wad, 8, L.  
C. 11,*

Secondly, the number of three are one number, & yet three vni-  
ties in Arithmetick, a triangle is three angles and one figure in Geo-  
metrie, three gimballes compacted together are one ring, & yet  
three as they be disioyned, and concerning these things no doubt  
is made. So you see by familiar examples how one may be three,  
and these three notwithstanding one.

Thirdly, in the Sunne which shineth in the firmament, there  
are the bodie of the Sunne, the brightnes which proceedeth from  
the body, and the heate which proceedeth from them both. So in  
the Trinitie, there is the Father from whome all things are, the  
Sonne which is the brightnes of his Fathers glorie, and ingrauen  
some of his person, and the holy Ghost, which is the heate and  
loue of them both.

*Heb. 1*

Fourthly, in the fire there are light, flame, & heate, the fier can-  
not be deuied, neither can the Trinitie.

Fifthly, there are three powers and faculties of the soule of man,  
the memorie, the vnderstanding, and the will, these three are seue-  
rall faculties, yet the soule is one. All these three doe comprehend  
one another. For man remembreth that he hath memorie, will,  
and vnderstanding. The vnderstanding likewise comprehen-  
deth al three, for he vnderstandeth that he hath vnderstanding,  
will and memorie. The will comprehendeth all three, for man is  
willing that he shall will, vnderstand, and remember. So the Fa-  
ther comprehendeth him selfe, the Sonne & the holy Ghost, the  
Sonne comprehendeth him selfe, the Father and the holy Ghost,  
the holy Ghost comprehendeth him selfe, the Father & the Son.

*Peter Lomb.  
dist. 31*

*Aug: de Tri-  
nitate, Lib. 4*

Sixtly, that which vnderstandeth, & that which is vnder-  
stood, are all one, when the minde reflected vpon it selfe vnder-  
standeth it selfe. So God the Father from euermlasting vnderstan-  
ding himselfe begat his Sonne conternall with himselfe: as a vni-  
tarie is not of any other, but of it selfe, and yet begetteth a vnitie  
of it selfe: so God the Father which is of none, yet vnderstanding

*et. eno*

*a. 3. 1. 7*

*et. 1. 1. 1*

*et. 1. 1. 1*

of himselfe, *aliter non se non aliud generat*, begetteth of himselfe an  
 other, not in nature, but in person from himselfe, which yet is all  
 one with himselfe. Again that which vnderstandeth and is vnder-  
 stood is all one with that which is beloued, when the vnder-  
 standing doth loue it selfe, and then it is one and the selfe same  
 thing which loueth, and is beloued, and there is the holy Ghost,  
 all one with the Father and the Sonne. And so, as it were in the  
 glasse of nature is represented a liuely image of that essential loue  
 and vnderstanding by which the Father, the Sonne, and the holy  
 Ghost doe loue and vnderstand each other from all eternitie.  
 Last of all, in every thing which is made and framed by the  
 arte of man, there be necessariely three things, and yet these three  
 make one, matter, shape, and order: by the matter is represented  
 the Father, by the shape the Sonne which is the Image of his Fa-  
 ther, by order the holy Ghost, which ordereth and disposeth all  
 things.

I conclude with *S<sup>r</sup>. Augustin: Te patrem ingentum, te filium  
 unigenitum, te spiritum paracletum ab vtrifq. procedentem, colimus  
 & veneramur*, we praise & worship thee o God the Father vnbe-  
 gotten, the Sonne onely begotten, the holy Spirit the comforter  
 proceeding from them both.

Chapter. 6.

That there is but one God.

**D**avid saith that the God of Gods, every the Lorde hath spo-  
 ken, and called the earth: even from the rising of the Sonne  
 to the going downe therof. In which wordes notwithstanding;  
 he doth not intimate that there be many Gods; but one, for he cal-  
 led the other Gods; so, by a figure called *Ironia*, or *Synecdoche* as  
 God did by *Adam* when he said: Behold *Adam* is like vnto  
 vs, when he meant nothing lesse. Such Gods are but creatures as  
 I haue shewed, & by nature they are not Gods. Such Gods were  
 the Idols of the nations, of which *S<sup>r</sup>. Paul* saith: they turned the  
 truth of God into a lye, and worshipped the creature for the crea-  
 ture. Such Gods were *Dagon*, *Remphan*, *Astarte*, the Gods of  
 the Philistines, *Moabites*, *Sidonians*. But euen as *Adam* was de-

Psal. 50.

Gen. 3.

Eph. 2  
 Ro. 1.

Exod. 7.

voured

uoured the Serpents of the forcerers, so the God of the Philistines  
 Dragon fell down before. Like the of the covenant where the true  
 God was present to shew that such Gods were but counterfeit  
 Gods, and vaine like them which put their trust in them. Of such  
 Gods saith S. *Augustin*. *Nec ideo Troia perijt quia Minervam*  
*perdidit, quid enim ipsa prius Minerva perdidit ut periret? an forte,*  
*custodes suos? hoc sane verum est, quippe illis, casis potuit auferri,*  
*neq; homines a simulachro, at simulacrum ab hominibus seruari.*  
*Quo modo ergo celebratur, ut patriam custodiret et cines, quo suorum*  
 non potuit custodire custodes? Troy was not therefore ouerthrowne,  
 because it lost the idoll of the Goddesse *Minerva*, but tell I pray  
 you what the Idol did loose first, that it self should be also lost? you  
 will say shee lost her keepers, and ye say the truth, for when the  
 keepers of her Temple were slaine, it was no masterie to steale the  
 Goddesse away, for it was not the idoll that kept the man, but the  
 man did keepe the Idoll. How absurde a thing therefore was it  
 to worshippinge such a Goddesse as a defendour and keeper of the  
 Citie, which was not able to keepe her selfe, nor die keepers of her.  
 Chappell: where in *Virgill* sayth: *Vixisti, Dædala, quæ nuncq; nepo-*  
*tem, suscipis, tibi commendat Troia penates: Si autem Virgilium talen-*  
*deus, et victor dicis, et vi, vel victi quo quo modo euaderem hominibus*  
*commendatos, quæ dementia est, existimare his tutoribus Romanos*  
*sapienter fuisse commissum, et nise eam misisset, non potuisset resistere*  
*ipso? Deos victos sanguine defendere cetera, quid aliud est, quam*  
*non numina bona, sed demonia mala? Non Roma perisset, si illi*  
*perisset, sed illi multo antea perisset, nisi eos Roma seruisset.*  
*Hæc in Virgill* sayth: his God was conquered, and hee com-  
 mended them to the tuition of *Aeneas*. But what madnesse was  
 it to imagin that *Rome* was wisely committed to the protection  
 of such Gods as were conquered, and had neede of their seruice of  
 mans protection, and that *Rome* could not bee sacked so long as  
 those Gods were in safetie? Nay to worship conquered Gods, as  
 patrons of the Citie, is not to serue blessed Gods but damned de-  
 uils. *Rome* had not bin sacked, if the Gods had bin kept by  
 the Citie. The Kingdome of the Iewes, saith S. *Augustin*,  
 was founded by one God, and not by a multitude of Gods, and  
 was maintained by that one God so long as they serued him. That

1. Sam. 5.

De ciuitate  
 Dei, Lib. 1. c.

Demod, Lib. 2

De ciuitate  
 Dei, L. 4. Cap.

one God multiplied the people in Egypt, but neither did their women vse the helpe of *Lucina* in their childe-birth, neither did the man vse the helpe of *Neptunus* when they passed ouer the Red Sea, neither of the *Nymphes* when they dranke water out of the Rocks, neither of *Mars* when they conquered *Amalec*, but they obtained more at the hands of their owne God, then euer did the Romans at the hands of their multitude of Gods whome they serued.

De falsis religi-  
one. Lib. I. c. 3

Gal. 4.

*Lactantius* proposeth this question, whether the world is gouerned by one God or manie? Not to stand vpon his authoritie because he was a Christian, but to wey his reasons, because I dispute against heathens and infidels, which, as I shewed in the first Chapter are also comprehended vnder name of Atheistes, although they doe not denie God, because they serue, as the Apostle saith: the things which by nature are not Gods. What neede saith *Lactantius*, hath the worlde of many Gods? Vnlesse they suppose that one of himselfe is not sufficient to vndergoe so great a burden? which needes must be graunted, if euerie God of himselfe be not able without the assistance and helpe of an other. If any of them of himselfe be not omnipotent, then he is not a God, if he be omnipotent the he needeth not any partner. If God of himselfe be omnipotent, there can be but one, for if the diuine power be diuided among many Gods, the no one can be all sufficient of himselfe, but by how manie more they are in number, by so much the weaker they must be in power. He concludeth: *Quid quod summa illa & diuina potestas, ne semel quidem diuidi potest, quicquid enim capis diuisionem, & interitum necesse est, si autem interitus, precutit a Deo.* The diuine power which belongeth vnto God cannot be imparted vnto many, for which reason is capable of diuision is also subiect to corruption, the which thing nothing can be more repugnant to the nature of God. Therefore there is but one God. I say therefore with the Apostle: Now to the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer and euer. Amen.

1. Tim. 1.

Chapter 7



## Chapter. 7.

That the Bookes of the Bible are the  
word of God.

I Made mention before, of the Booke of nature, which might  
worthily be called Gods booke, because as I said, it was a letter  
or Epistle wherein God did make himselfe knowne vnto man-  
kinde, and did instruct vs so farre, as to knowe and confesse that  
there was a God. But because that knowledge was but bare and  
naked and no way sufficient to bring vs to saluation, onely it ser-  
ued to make vs search and inquire farther, that by inquiring far-  
ther we might be saved: there is another booke which is more  
especially called Gods booke, I meane his holy Bible, wherein we  
are taught not onely to knowe God in his visible creatures, but  
also, in his Sonne Iesus Christ whereby wee are saved. And it  
stood ye so much with his Diuine wisdom so providing for eue-  
rything as the seuerall nature and qualitie of each creature doth  
require, to write such a booke for mans instruction in his feare &  
true worship, because man consisteth of a body as wel as of a soule,  
and conceaueth visible things easier then such things as are on-  
ly spirituall and are not scene, and by such things as are subiect to  
his outward senses, man is brought to vnderstand. It pleased him  
therefore of his great mercie so instruct vs by these visible Cha-  
racters, and written Letters which dayly we doe reade. And as  
S. *Augustin* saith: *Da illa ciuitate vnde peregrinamur, ha littere in. Plal. 90.*  
*nobis videretur, ipse sunt Scripturae qua nobiscum sunt vt bene vima-*  
*mus.* These letters sent vnto vs from that Cittie the heauenly *Ier-*  
*usalem* from whence yet wee doe wander, & they are the Scrip-  
tures which doe exhort vs to liue well. And I cannot denie, but  
the writers themselves of these holy bookes, were so immediately  
instructed from God himselfe which is the fountaine of all hea-  
uenly wisdom, that they needed no writings. But yet with vs it  
is otherwise, they are the foundation, wee are but the walles which  
are builded vpon that foundation, we (saith the Apostle) are build- *Ephes. 2.*  
ed vpon the foundation of the Prophets and the Apostles. Be-  
cause by their writings we are edified, but they by whose meanes

we are edified & builded, doe leane their selues immediately vpon the chiefe corner stone which is Iesus Christ. There are great oddes betwene the high mountaines and the little hillocks, and lowe valleyes, they are lighted immediately vpon the first rising of the Sunne, but light & heate commeth by degrees from them to the lower partes. As also God foresawe in his wisdom, and we know by experience of the former ages frō the beginning of the worlde vnto *Moses*, when there was no written worde, that there could not be *veritatis et doctrina puritatis salua custodiri sine scriptis*, soundnesse of doctrine could not be preserved, but by committing of it to writing. And therefore it pleased God that these Volumes of the Bible should bee written. And that these are the holy Scriptures given by inspiration of God, profitable to teach, to conuince, to correct, and to instruct, that the man of God may be absolute to all good workes: That the man of God which writte them, spake inspired by the holy Ghost, that they were written for the saluation of mens soules, & not for the maintenance of civil gouernment, I proue by these arguments following.

The first is the truth of all the prophecies which haue shyled in nothing, w<sup>ch</sup> spake of thing; long before they came to passe, so certainly as if they had bin already fulfilled: And I may make due proue therof, *certissimus et fidelissimus varicorum interpret est* *enuntius*: the surest & faithfull est interpreter of prophecies is the event of thinges. Now wee see their predictions are already come to passe, we are eye witnesses that they are true, which truth argueth that they were written by the finger of God which is the holy Ghost, which onely could not erre in writing, and not by man, for as much as all men are y<sup>e</sup>rr, *homo est errare*, it is the nature and propertie of a man to erre, in so much that if hee bee without error, hee is not a man. And therefore it is impossible but in so manie predictions foretolde so many years before the time & so contrary to humane reason, but they shold haue bin decreed if men had bin the authors of these booke. I will instance for breuitie sake in some one or two especiall thinges which may best serue for this purpose. The Scriptures foretolde long before the time that the world should be conuerted to Christian Religion, all Nations should beleue and submit themselves to the obedience of the Faith, a thing in mans iudgement not to be expected.

1. Tim. 3.

1. Pet. 1

Rom. 8

## Against Abuse.



pected. For the Prophet saide concerning the Kingdome of *Phl. 2.*  
 Christ, I meane his Kingdome of the Gospell or of Grace. The  
 Heathens raged, & the people murmured against the Lord  
 and his Christ, but in vaine, the Kings of the earth stood vp & ban-  
 ded them selues, and the Princes assembled themselves together.  
 But he that sitteth in heauen shall laugh them to scorne, the Lord  
 shall haue them in derision. Euen I haue set my King vpon *Sin.*  
 en mine holie mountaine, I will declare the decree: that is, the  
 Lorde hath saide to me, thou art my Sonne, this day haue I be-  
 gotten thee, aske of me, and I shall giue thee the Heathen for thine  
 inheritance, and the endes of the earth for thy possession. There  
 could not be a more vnlkeely thing foretolde, and yet it was ful-  
 filled long since, no Atheist can denie it. *Tertullian* to this pur-  
 pose saith: who was able to gouerne the world, but onely Christ *Adversus*  
 of whom it was foretolde, that his Kingdome should be exten- *daui. C. 7.*  
 ded ouer the whole world? The Kingdome of *Salomon* saith her  
 was confined within the Land of *India* from *Dan* to *Beersheba*,  
 and his territories did reach no farther. *Darius* reigned ouer the  
*Babylonians* and *Persians*, but no farther, *Pharao* ouer the *Ae-*  
*gyptians*, and there his dominion ceased. *Nabuchodonosor* was a  
 great Monarche, yet he reigned not ouer the whole worlde, but  
 onely from *India* vnto *Aethiopia*: the like may bee saide of the  
 Greekes & the Romas, which were called the Lords of the world,  
 and yet the whole world was not knowne vnto them, much lesse  
 subdued by them. But as for the Kingdome of Christ, it hath ex-  
 tended it selfe farre and wide, the Gospell hath bin preached in al  
 places, and receaued of all Nations, of the *Parthians*, *Medes*, *El-*  
*amites*, the inhabitantes of *Mesopotamia*, *Armenia*, *Phrygia*, *Cap-*  
*padocia*, *Aegypt*, *Pamphylia*, *Asia*, *Africa*, and the vttermost *Indies*. *AA. 2.*  
 Of his assertion there bee so many recordes, that it cannot bee  
 denied. As for some few things which are foretolde in the Scrip-  
 tures & not yet fulfilled, as namely, the conuersion of the Iewes,  
 and the destruction of Antichrist, the time is not yet come to  
 passe that they should be fulfilled, for all things must be perfor-  
 med in that due time which God in his secret wisdom hath ap-  
 pointed. There are other things also foretolde which must goe  
 immediately before the ende of the world, which are not yet per-  
 formed because as you see the ende is not yet. But it is a sufficient  
 argument

*Adversus Iu-  
daeos, C. 7, 8*

AA, 2.

2, Pet, 3.

Dan, 9.

Iohn, 3.

argument to induce Infidelties to beleue that all these things shall come to passe, because they see all other things already performed in their time and order. For as hee that sometimes lyeth shall not bee beleued though hee tell the truth, so hee which alwaies hath tolde the truth, cannot without impiety bee suspected of falshood; God cannot deceaue or bee deceaued. And which is not to bee omitted: *St. Peter* did prophesie that at the latter end there should bee such Atheistes, which should denie these things, and the Prophecie is now verified, otherwise this my labour might haue bene spared; their impiety maketh it good, which the Prophet hath fore tolde.

Again there is in *Daniel* an auncient Prophecie concerning the death of our Saviour Christ, euen the verie time and computation of yeares is defined when hee should be pur to death. Seventy weekes, (saith hee) are determined vpon thy people, and vpon the holy Citie, to finish the wickednesse, and seale vp the sinnes, and reconcile the iniquitie, and bring in euertlasting righteousness, & to annoynt the moste holy. From the going forth of the commaundement to bring againe the people, and build *Ierusalem*: to *Messias* the Prince shall bee 69. weekes, and after he shall bee slaine, but so that for one weeke hee shall reach, but in the middle of the weeke hee shall cause the Sacrifice and oblation to cease. But these weekes are *annus hebdomadae*, every weeke is seauen yeares, and so reckoning weekes consist of yeares, & not onely of daies, as for every day in the weeke should be reckoned a yeare, 70. of *Daniel*'s weekes make 490. yeares. But the Temple which was the first and cheifest thing reedified in *Ierusalem* began in the second yeare of *Cirus*, the builders were hindered 42. yeares as it appeareth out of the Gospell; and in the 46. yeare it was finished, because the last 4. yeares they had quietnes. *Longimanus* in the second yeare of his raigne giuing forth a newe edict that they should build without molestation, and no man vnder payne of death should hinder the workemen, as in times past they had done. From the second yeare therefore of *Longimanus* the Emperour, to *Alexander* the great, were 145. yeares, from *Alexander* to the natiuitie of our Saviour 310. from his birth to his baptisme 30. these being put together, make yeares 485. so the 69. weekes make 482. yeares, but at his baptisme the whole

whole 482. yeares that is 69. were fullye compleate and ended. In the newe weekes or 7. yeares, our Saviour taught the people, and in the middle thereof, that is in the fourth yeare he was put to death. What Iewe or Atheist can except against the truth of this Prophecie?

A second prooffe that the bookes of the Bible are the worde of God, is the generall consent and agreement of so many writers, which write at diuers times, in diuers places remote one from another, in diuers languages, and vpon diuers occasions, all writing of one and the selfe-same subiect, all agreeing in Doctrine, none contradicting other, that they might not so fustie be termed diuers writers as diuers penmen of the same writer. The bookes of *Moses* were written in the wildestinesse, of *Isaia*, *Iudges*, and the *Kinges* in the land of *Promiss*: of *Daniel* in *Babylon*; the workes of *St. Paul*, some at *Rome*, some in other places as *Atbens*, *Ephesus*, *Laodicea*, *Nicopolis*: *St. Iohn* revelation in *Pachmos*, the Booke of *Iob*, no man knoweth by whome, when, nor where. The Bookes of *Moses* about 3514. yeares after the creation of the worlde: the *Psalmes*, some of them 605. yeares after *Moses*, the bookes of *Ezra* after the returne from Captiuitie about 605. yeares after *Dauid* by whome manie of the *Psalmes* were made. Betwene *Dauid* and the Captiuitie, *Isay* and *Isaia* vnder King *Iotham*, *Achaz*, and *Ezechias*: *Ieremie* vnder *Ieremias*, *Ioachim*, & *Zedechias*, *Ezechiel*, *Abacuc*, & *Daniel* in Captiuitie, and the whole new Testament long after the olde, yet all agree as the diuers thunders which haue one voyce, foure Beastes which sing one song, *Vox tamen vna manet, qualem decet esse scripturam*. *Damasoen* compareth them to a Garden bedecked with varietie of hearbes of excellent vertue, which are to be gathered one by one, and yet to make one Garland: or diuers precious stones in one brest-plate of *Aaron* the Priest: and as *Cyrillus* speaketh, The Kings daughter hath a Coate of diuers colours, yet one garment. *Colligitur flores ad spirituales rezandas coronas sed ex omni flore spiritus sancti spirat fragrantia*. What can if man had written, not being guided by the holyc Ghost, they would haue differed as much one from the other, as a Mulberrye Tree doth from a Mirtle, as *Isaia* the Baptist, as *Iudges* of *Susanna*, or the wildestinesse.

Apoc. 4.

De Figur. lib. 4.

Pl, 45.

Dan. 13.

Math. 16.

nelles which made report of our Saviour Christ.  
 A third proof is the stile and manner of writing, the olde  
Testament being written in Hebrew because it was written to the  
Jewes; The newe in Greeke, because it was written to the Gen-  
tiles, to whome that language was most familiar, and best vnder-  
stood; although they were not Grecians that did write it. And yet  
the tongues in which the olde and newe Testament were written,  
for differing one from the other: the same idiotisme and propri-  
ety of speech in both Testaments vsed, continuall Hebraismes  
as well in the newe as in the olde, doe shewe that they were writ-  
ten by one and the selfe same spirit, that still God might speake  
like vnto him selfe. The languages also being more fitte for the  
wordes of God to be written in then other tongues, as more signi-  
ficant, more copious, and indeed, no other language being capa-  
ble enough of that sacred storye, as Benedictus Arias Montanus  
very learnedly hath obserued. For, first, sayeth hee, Eorum, qui  
transferrunt duplex est consuetudo, alij enim student perspicuitati, alij  
proprietas, quorum utrumq; vna opera prestari non potest, quum sa-  
cratum scriptum, sit in archetypo eodem opera a spiritu Sancto deman-  
datum, suggestum, necrum illo modo pretermisum. These, saith  
he, which translate the Bible, some of them endeauour to be per-  
spicuous, others to keepe the proprietye of the tongue, but neither  
can performe both, that is, to obserue the propriety of the tongue,  
and yet be perspicuous, whereas the holy Ghost in the originall  
hath obserued both. Secondly, Ea themata qua carent punctis  
varie legi possunt secundum varias Grammatica regulas, qua autem  
punctis distincta sunt, variis admittunt significationes, qua tamen  
Spiritus Dei ex sua sapientia nobis ambigua tradidit, ut omnia qua  
uult illa complectatur, intus sensum proponamus. Eadem au-  
tem vox qua in archetypo, ambigua est, non potest alia lingua reddi  
ambigua, si vero ambigua reddi non possit ut ostendit in archetypo, sit ut  
illa sententia non reddatur integra sed quatenus quum Spiritus sanc-  
tus de industria ambigua tradidit, ut in omni parte, partum interpre-  
murum. These Hebrew rootes which are without prickes, may  
be read and co. sidered diuers wayes according to the Grammati-  
call rules, they which are distinguished with prickes, are also am-  
biguous, which notwithstanding the holy Ghoste, did vpon set-  
purpose deliuer thus ambiguous vnto vs, of his infinite wisdom,  
that

Præfat in Bi-  
 bla interlinea-  
 an.

4. 209A  
 4. 209B

277. 109

101. 102  
 100. 101  
 101. 102



that wee might vnderstand and conſider them diuers wayes. But the word which is thus ambiguous in the Hebrew or Greeke, cannot bee ſitted by a worde in latine or any other language which ſhall bee anſwerable to it in ambiguity, and becauſe it cannot bee ambiguous in the interpreter as well as in the Originall, it is deliuered vnto vs mayned and as it were deſiſtans, which the holy Ghoſt would haue to be more full and perfect, containing this varietie of ſinſes, by reaſon of the ambiguitie. And therefore all tongues ſauiug the Greeke and Hebrew, in compariſon of them, are vnworthie of that great maiſtie of the holy Ghoſt. For example, the word *Baſas* in the Hebrew tongue, ſignifieth both to bleſſe and to curſe, the worde is vsed in the ſtorie of *Yaſob* which called his Children before him as he lay in his death-bed, & prophesied to them, in which Propheticke ſome hee bleſſed and ſome hee curſed. Now the translation hath *Benedixit* he bleſſed: thus their Father ſpake vnto them, euery one of them bleſſed he with a ſeueral blaiſing. *Idem* translation hath it in this manner: *Hec loquutus eſt eis pater ſuus, benedixitq; ſingulis benedictionibus proprijs*. Now it cannot be a perfect translation, whe it is thus translated: He bleſſed them al. For he curſed ſome. Neither yet had it bene well translated in this manner: He curſed them al. For he bleſſed ſome. Becauſe therefore there is no worde anſwerable to *Baſas* which ſignifieth both to bleſſe and to curſe, no tongue is ſo capable of this ſtorye as the Hebrew. As for *Raſen*, when he ſaide vnto him: Thou waſt light as water, thou ſhalt not be excellent becauſe thou wenteſt vpon thy Fathers bed, then ſhalt thou defile thy bed, thy dignitie is gone. It was no bleſſing. And when he ſaid vnto *Simcon* and *Leui*, Brethren in euill, the inſtruments of euiltye are in their habitacions, in their ſecret let not my ſoule come, my glorye bee not thou ioyned with their aſſemblye, for in their wrath they ſlew a man, and in their ſelfe will they digged downe a wall, curſed be their wrath, for it was fierce, & their rage, for it was cruell, I will diuide them in *Yaſob* and ſcatter them in *Iſrael*: Theſe wordes were not ſuch wordes as might importe any ebleſſing. Therefore ſaith be *Idem* *uſum eſt* Deſcriptur hac poſſimum in lingua extraneis uoluiſſe, qui ſimpliciter ſummiſſum ſig. ſapientia omnia inuenit, in multis etiam conſtitit in myſteria vniu. uoce declarare. It pleaſed God, which by his

Gen, 49, 28.

1. 20. 2

*Against Aristotle.*  
single and infinite wisdoms found out and devised all things, to deliver the Scriptures in this tongue above others, that so in one simple worde he might declare many mysteriyes vnto vs. The Greeke tongue goeth before the Latin, because it is more copious & significant. For example: this word *αἰσῆ* is by some translated: incredulitye, by others disobedience, and it signifieth both. But the translator could finde no Latin worde which may include both disobedience and incredulitye. But as for the Hebrue, it goeth farre beyond it, *maiestate, pondere, numero, significatione*, in maiestye, weight, number, signification, witness the Sonnes of Syrach in the very prologue before his booke.

Likewise, besides the two tongues Hebrue & Greeke where in the Bible is written, and the idiotisme or proprietye of the Hebrue onelye in both, to shewethat the same spirit write both, that God, whether hee spake Hebrue or Greeke vnto vs, still he might speake after one manner, and so be like none but himselfe: the very simplicitye of the style not sauouring of humane eloquence, and the very discretion which is vsed in euerye booke concerning the style, still applyed to the capacitye of them who especiallye and above others were written vnto, doe argue that men could not be the authors of these booke. If we doe examine the wordes, the sentences, the arguments, the matter, forme: we shall finde many thinges that there is difficultye in the wordes, gravitye in the sentences, acutenesse in the arguments, rare invention and great choyce in the matter, a scholler-like methode observed in the forme of writing, tropes, grammari figures, exornations of the wordes, all thinges proued according to the rules of logicke, and yet notwithstanding all these, a vulgar and familiar kinde of speech is vsed. For God himselfe, the Angells, the Prophets speaking vnto men, doe accommodate themselves to our capacitye, to the vnderstanding of yow-men, of shepherds, of women, of children, that the conuersion of the world may not be ascribed vnto mans wisdom, or humane eloquence, or any other thing that is in man. The holy Ghost doth not write like Demosthenes, that it may be said: Where is the Scribe, the subtil disputer? &c. he hath made their wisdom foolisshnes. But St. Paul was able to perswade more with one Sermon, then all the nations of the world with their Orations, more in an hower then they in their life,

life, more by his simple kind of style, then by all their eloq. *Sec.*  
*Magnus Ciprianus Orator sed maior Petrus Piscator. Ille misit sa-*  
*genam in mare & piscatus est orbem. Non per aratorem Deus lucra-*  
*tus est piscatorem sed per piscatorem aratorem,* Saith a learned Fa-  
 ther, *S<sup>t</sup>. Ciprian* was a great Orator, but *S<sup>t</sup>. Peter* a greater Fisher,  
 He cast his nette into the sea and caught the worlde, God did not  
 conuert the Fisher-man by the Orator, but he conuerted the O-  
 rator by the Fisher. *S<sup>t</sup>. Paul* when he writ to the Romans, writ  
 learnedly and profoundly, because he writ to men that bore high  
 mindes, and did expect learning at his handes, he writ to the Co-  
 rinthians after an other manner, as vnto men not of so great capa-  
 citye: when he writ to the Galathians he altered his style, vnto  
 the Hebrues which had a preiudice of his person, in such sort that  
 they might not suspecte the Epistle to come from him. *S<sup>t</sup>. Iohn*  
 writin: to a Ladye, writ in a lowely manner, and in such sort as he  
 might best besita woman. There is the discretion and wisdomē  
 of the holy Ghost, which in men is neuer seene.

*Aug. in Iohn.  
 chrysost. hom.  
 4. in alain ver.  
 ba vidi domi-  
 num sedentem  
 super thronum*

The fourth prooffe that the Bible is the worde of God; is euen  
 God his selfe, which neuer would suffer that book to be prophane-  
 ned. For *Ptoleme* marueyling why no Poets nor Historiogra-  
 phers writ concerning the se misteryes of Faith: answer was made  
 vnto him by *Demetrius Phalerus*, that it was the holy Scripture.  
 & therefore that all prophane writers which went about to write  
 of the same, were presently plagued of God from heauen, and so  
 caused to desist and relinquish their worke which they tooke in  
 hand: that *Theopompus* because he went about to illustrate some  
 parte of the Scripture in the Greeke tongue, was so troubled in  
 his minde, that he could proceed no further. And that *Theodorus*  
 a maker of Tragedyes, because he endeouored to insert some  
 parte of the Scriptures into his Tragedye, was presently stroken  
 blind, like *Elymas* the Sorcerer, of whome we read in the story of  
 the Gospell.

*Iosephus on  
 Aristot. Lib. 12. C. 2.  
 Euseb. Lib. 8.  
 Pomp. euan. C. 1.*

Act. 13.

Fifthly, the argument followeth well which *Necodemus* vseth  
 to confirme the doctrine of our Sauour Christ. Master saith he,  
 I knowe thou art a teacher come from God, for no man can doe  
 these thinges which thou dost vntlesse God were with him. And  
 therefore our Sauour saith in an other place: *Operibus credite*  
*Belcus* the worker. And therefore against *Alexander* the great,

Iohn. 3.

and *Domitian* the Tyrant, which would haue beene accounted Gods, *S<sup>t</sup> Ambrose* vseth this argument: Doe these and these thinges, and then I will confesse that ye are Gods. When *Canutus* the King of *Danes* had conquered *England*, and sitting in his Chayre by the sea side, had boasted the like of him selfe that he was a God: It was said vnto him, Sit in this place one houre longer, and I will confesse you are a God, but if you cannot sit vntill the full tyde, and commaund the waters that they shall not carye you away, you are no God. But the Scriptures haue beene confirmed to be the worde of God, by such miracles as no power of man or deuill could effecte. The birth of our Sauour Christ was confirmed by the appearing of a Starre which troubled all the Star-gazers of the worlde, The resurrection of our Sauour by an Eclipse which troubled the great Astrologians of the world, the healing of a blinde man with claye made of dust and spittle troubled *Galen* the great Ph: sition of the worlde. But our Sauour confirmed his doctrine by miracles, as *Moses* confirmed his ambassage to come from God by making Serpents: So the Apostles confirmed their Sermons which they Preached, and doctrine which they left behind them in writing, to be the worde of God, by casting out deuils, raising vp the dead, healing diseases &c. &c. Sixtly, the anquyre of the Bible proueth it selfe to be Gods worde, for as God is *antiquus dierum*, the ancient of dayes, because he was before all other, so the bookes of *Moses* are more ancient then all other bo:kes. *Iscophus* maketh mentiō of certaine Pillars in which some thinges were written by the sonnes of *Seth* before the Floud, whereof one (he saith) remayned to be seene in *Syria* in his owne time. But, beir so, these letters were but Hieroglyphicall, like to the letters of the Egyptians, not Abedarye letters, but shapies and Images of beastes, not written in bookes, but engrauen in stone. But as for the Abedarye letters, that is Grammaticall letters, whereby we write wordes and sentences, they were not deuised before *Moses* deliuered them to the Hebrewes, from whence the Phœnicians learmed them, and the Greekes receiued them from the Phœnicians, and the Romans did learne to write of the Grecians. And *Moses* was more ancient then *Cadmus* which brought letters into *Greece*, or any other which brought them into other places, as *Eusebius* doth plainly proue.

Math. 2.

Math 26.

Iohn. 9.

Ex. 4.

Antiqua Lib.

Vade Polidorū

Virgil de inuēt

Vide Euseb: de

temporibus et

10. de propa-

ras: 1. 1. 1.

Lib 8.

Now, forasmuch as no lawes, no precepts of life, no Chronicles, no rules concerning the worship of God, no contract between man & man, no antiquitye can be kept in memorye but by writing: Therefore it was necessary for the true knowledge & worship of God, that such a booke should be written wherin God might be knowne, and in what sorte he would be worshipped. But there is no booke of that nature besides the Bible which is of any antiquitye, neither the Alcaron of the Turkes, nor the Talmod of the Iewes: witness the Talmod and Alcaron them selues, nor any other booke of religion, but they were written long since the Bible. Religion cannot be newe, as God him selfe cannot be newe, therefore that is onely the true religion which is the ancientest of all, and it is impossible to knowe or iudge of the antiquitye of religion, but by the antiquitie of the bookes and recordes wherein the precepts of Religion are deliuered and set downe, and againe it is impossible to know what is religion, or how God is to be worshipped, but by bookes wherein are contained the rules of his worship. For as much therefore, as the bookes of *Moses* are more auncient then all other bookes, therefore that religion is the truest which is containd in them, and because there can be but one true Religion, the onely truth is in them, therefore they are the word of God. And, as for the other bookes of the Bible which were written long since, they handle the same subiect, they holde the same doctrine as the bookes of *Moses*, and are but all partes and members which make one body of the Bible, written by the same Spirit, and of the same nature, and therefore are also the word of God, and there is no other written booke of God, but the Bible.

In the seauenth place, I could alledge for witness that the Bible is Gods word, the great multitudes of Martyrs, which haue dyed in the defence of the Bible, and sealed the same with their owne blood, both before, and in, and after the times of the ten bloody persecutions, to whome God gaue the gift of patience to suffer death willingly for the testimony of the worde. Neither could so manye of them haue suffered in such manner, vnlesse God had strengthened them in so good a cause. But because this argument is not so forcible to perswade Atheists, as it is to exhort Christians, I passe it over.

Last





mony of the Poet *Aratus* ~~in his~~ we are his generation, meaning God. And, for this cause, the heathens called the Christians Sybillistes, because Christian religio was most of all proued out of the Sybils Oracles, which writ more playnly and plentifully, then all other heathen writers. And, as *Clemens Alexandrinus* writeth: *S. Paul* in one of his Sermons saide vnto the people: *Li-*  
*bro quoq; Græcos sumite, agnoscite Sybillam, quo modo unum De-*  
*um significet, & ea qua sunt futura,* take in hand your Greeke au-  
 thors, read Sybil, see how she teacheth that there is one God, and fore-telleth things to come. *Hydaspes* sumite, & legite, & inue-  
 nietis *Dei filium multo clarius & apertius esse scriptum.* Doe but vouchsafe to read *Hydaspes*, & ye shall finde in him a cleare and euident testimony of the Sonne of God. And, because the Christians were so frequent in alleaging of the Sybils Oracles for confirmation of Christian Fayth vnto the Gentiles, and conuerted so manye vnto Christ by these bookes, as *Iustin Martyr* writeth: Proclamation was made, that vpon payn of death no man should read them any longer, nor *Hydaspes* his writings, yet the people would not refrayne from reading them. And againe, Gods prouidence did wonderfully appeare in the perseruacion of the Sybills verses for the behoofe of the Gentiles, as of the Bible for the Iewes, in that they were verie faithfully kept in the Capitoll of Rome and that being once losse by a mischance when the Capitoll was burned, yet by publik edicte of the Senate, diligent search and inquirie was made for all coppies that could be gotten, that so an other booke was newly written and kept in recorde, being duely examined, corrected and purged of all faultes that might else haue escaped. And to that purpose commission was given to diuers learned men fitte to bee employed in such a seruice, which was performed with all diligence, and the booke was layed vp in the capitol againe, euē as the bookes of moyses, were kept in the Arke of the couenant. So when the Christians labored the conuersion of the Romans, they were not onely furnished with proofes of their Doctrine out of the Sibilles, to couince the Romans and their idolatrie, but also they were freed from suspicion of corrupting those bookes or any clause in them contayned, because whatsoever was by them alleaged, was consonant & agreeable to their owne Coppie which they kept in their tower, or Ca-  
 pitoll,

In oratione ad  
 Antonium Pa-  
 um.

Vide Dimis-  
 sum bellum:

hist. Rom. L. 4.

Lactantius, li.

1, C. 6

Cornelius Ta-

citus annal. 3

Ezelef. 1.

pitoll, or treasure house, which was the chiefeſt place of their records. Now, for as much as *nihil eſt iam dictum quod non ſuit dictum prius*, there can bee no newe or ſtrange inuention now which hath not bin thought of before, as the wiſe man ſpeaketh: I cannot finde any way to diſprooue the Atheiſts better then that which the Apoſtles vſed to diſprooue the infidels, that is, by the teſtimonie and witneſſe of heathen Authors. For, if they will neither ſtand to arguments drawn from reaſon, neither yet to authoritie, neither Diuine, nor Humane, then they reiect all the *Topics of Aristotle* and places whereby they ſhould be confuted, they renounce the lawes of Schooles, and order of diſputation, & by a conſequent, they ſhew themſelues meerly ignorant, and *contra indoctos non eſt diſputandum*, diſputations are not to bee held and maintained againſt them which knowe not the lawes of diſputation. Therefore, that I may come to particulars, to ſhew that the ſtorie of the Bible may be prooued by prophane authors:

Math. 2.

Numb. 24.

Chalcidius  
commentum  
in Platonem

The firſt reuealing to the Gentils of the time and place when, and where our Sauour was borne, was by the conduct of a ſtarre, What mooued the Gentils, I meane the wiſemen which came from the Eaſt, to come to our Sauour Chriſt by the leading of that Star, and being with him to adore him as God? but euen the Prophecy of *Balaam* their own Prophet? The Prophecie of *Balaam* which liued in the dayes of *Moses* is inferred into *Moses* his workes. *Orietur ſtella ex Iacob*, a ſtarre ſhall ariſe out of the houſe of *Iacob*. Concerning this Starre ſayth *Chalcidius* a Philoſopher: *Eſt alia ſanctior et venerabilior hiſtoria, que perhibet de ortu ſtelle cuiusdam, non morbos morteſq; denunciantis ſed deſcenſum Dei venerabilis, ad humane conuerſationis, rerumque mortalium gratiam: quam ſtellam, quum nocturno itinere conſpexiſſent Chaldeorum profecto ſapientes viri, et conſideratione rerum celeſtium ſatis exercitati, quaſiſſe dicuntur recentem Dei ortum, repertiq; illa maiestas puerili, venerandiſſe, et vota tanto Deo conuenientia nuncupaſſe.* There is another more holy and venerable ſtorie which maketh mention of the riſing of a certaine Starre, which did not portend ſickneſſe & death, but the deſcending of God downe from heauen to conuerſe among men after a humane manner, which ſtarre when the wiſe men of *Chalde* had obſerued, as they trauiayled in the night, being ſtillfull & exerciſed in the ſtudy of the motions of

of the starres, are said to haue enquired out the verye place where God was newlye borne, and when they had found it out, to haue worshipped him, & offered vowes vnto him. And therefore saith S. Origen: *Si a Mose prophetia Baalam sacris inserta sunt voluminibus, quanto magis ab his descripta sunt qui inhabitant tunc Mesopotamiam apud quam magnificus habebatur Balaam, quosq; artis eius constat fuisse discipulos? ex illo deniq; fertur Magorum genus et institutio in partibus orientis vigere, qui descripta apud se habent omnia qua prophetauit Balaam, etiam hoc habuerunt scriptum: Quod orietur stella ex Iacob, & exurget homo ex Israel. Hec scripta habebant Magi apud seipsos, & ideo quando natus est Iesus, agnouerunt stellam, & intellexerunt impleri prophetiam, magis ipsi quam populus Israel qui prophetarum sanctorum verba audire contempsit. Illi ergo ex his tantum qua Balaam scripta reliquerat, agnoscens adesse tempus, venerunt, & requirentes eum, statim adorarunt.* If Balaams prophesie were by Moses himselfe inserted into the holy Scriptures, how much more was it kept of the inhabitants of Mesopotamia among whome Balaam was so famous, and which were Balaams Disciples? The Magitians which florish in the East part of the worlde, had their first beginning and institution deriued from this Balaam, and they which had all Balaams prophesies recorded among them, could not be ignorant of this prophesie, to wit: That a Starre should arise out of Iacob and a man out of Israel. The Wise men had this prophesie written in their owne books, and therefore when Iesus was borne, they acknowledged the Starre, they vnderstood that the prophesie was fulfilled, better then the people of Israel which contemned the writings of the holy Prophets & vnderstood the not. They therefore, by that which they had learned out of Balaams writings, acknowledging the time to be come, went and worshipped Iesus Christ.

Of the slaughter of the Infants at *Bethleem* by *Herod*, we haue Mat. 2. the testimonye of *Macrobius* an heathen man: of the burning of *Sodom* we haue the testimonye of the place it selfe which yet remaineth and sheweth it selfe: of the Eclipse which was at the time of the Passion of our Saviour, wee haue the testimonye of *Phlegon* a prophane writer but an excellent historian, as I haue alreadye shewed: of *Noahs* flood, we haue the testimony of *Ovid*

In numeros  
homo: 13.

Cap. 4.  
Math. 26.  
John. 9.

Metamor: L, 1

Antiquit: L, 8

Cap. 4.

Gen, 1.  
Iohn, 1.Pamandus.  
Ibidem.

a Pceet: of the resurrection of our Saviour, we have the testimony of Iosephus a Iewe and no Christian, where he saith: *Eodem tempore fuit Iesus vir sapiens, si tamen virum fas est dicere, erat enim mirabilium operum patratior, & Doctor eorum qui libenter vera suscipiunt, plurimosq; tum de Iudais tum de Gentilibus sectatores habuit. Christus hic erat, quem accusatum a nostra gentis principibus Pilatus quum addidisset Cruci, nihilominus non destiterunt illū diligere, qui ab initio ceperunt. Apparuit enim ijs tertio die uiuus, ita, ut diuinitus de eo vates hoc & alia multa miranda predixerunt.* At that time was Iesus a wise man, if it may be lawfull to call him a man, for he was a worker of miracles, and a teacher of such as were willing to imbrace the truth, he had many Disciples both of Iewes and Gentiles. This was Christ, whome when Pilat had Crucified vpon the accusation of our Princes, notwithstanding, they which loued him before, did loue him still. But after the third day, he appeared vnto them aliue, according as the Prophets (being inspired from aboue) fore-tolde this & many other wonderfull things concerning him. That which the Apostle saith: that God made all things by his worde, is also confirmed by *Mercurius Trismegistus* the wise man of *Egipt*, which saith of him: *Sanctus es, qui verbo constituisti entia omnia*. Thou art holy which hast made all things by thy worde. Likewise the incarnation of the worde. *Exiit statim ex deorsum latis elementis Dei verbum, in purum natura opificium, et unitum est opifici menti.* The worde of God came out of the lowest element, and became the workmanship of nature, and is vnited to the minde. What is the lowest element but the Virgins wombe, which is earth as all other flesh? he became the workmanship of nature, that is, he was made man, he is vnited to the minde, that is, God the father, which throughout his bookes is so called. Againe, man made vnto Gods image. *Omnium vero Pater, Mens quum esset vita & lux, parituri hominem sibi similem, quem adamauit ut proprium partum, pulcher enim erat Patris imaginem habens, reuera enim Deus dilexit propriam formam, eiq; tradidit omnia sua ipificia.* But the Minde which is the Father of all things, when his selfe was life & light, brought forth man like to him selfe, loued him as his owne offspring, for he was faire and beautifull, because he was after the Fathers image, for God indeed loued his owne likenes, & gaue vnto

his

his vse and seruice all his creatures. What are the cheife points of religion containd in the Bible? but the creation of the worlde, of Adam and Eue, their placing in Paradise, their seduction by the Serpent, their expulsion, Noah a Preacher of righteousness before the Flood, the Deluge, the birth of Christ, his miracles, his death and resurrection, the Virginitie of Mary, the day of iudgement: but all these things are set downe in the first booke of Sybils Oracles. I conclude this poynt with S. Augustin: *Sybilla porro vel Orpheus et nescio quis Homerus, & si qui alij vates, vel theologi vel sapientes, vel philosophi gentiliū de Filio Dei, aut Patre Deo vera predixisse, seu dixisse perhibentur, valet quidem aliquid ad Paganorum vanitatem reuincendam, non tamē ad istorum authoritatem amplectendam, quum illum Deum nos colere ostendimus, de quo nec illi tacere potuerunt, qui suos congentiles populos idola & demonia colentes partim docere ausi sunt, & partim prohibere ausi non sunt.* If Sybil, or Orpheus, or Homer, or any other Prophets, or Diuines, or Wisards, or Philosophers of the Gentiles, are said to haue either tolde or fore-tolde true things concerning God, or the Sonne of God, that is auaylable to refute the vanitye of the Gentiles, although not to get sufficient credite to their workes, that therefore whatsoeuer they write should be imbraced, when we can shewe that we worship the same God, concerning whome they could not be silent their selues, when they tooke vpon them to instructe their fellowe Pagans, and idolators, and worshippers of deuils in the true knowledge and worship so farre as they durst.

You haue heard it (I hope) sufficiently proued, that the bookes of the Bible are the words of God, and I am sure we haue them among vs very true & vncorrupted. If any Iewe or Atheist shall dare to say that they are not now so pure and free from errors and corruptions as from the beginning they were: I argue against them in this manner: If they had been corrupted before the time of our Sauour, or in his time, no doubt but whē he com-

Contra Faustū  
Manichæum:  
Lib. 3, Cap. 19.

Ioh. 5.

also agree with the originall out of which they are cyted. To say that the Iewes haue corrupted the olde Testament, it were madnes, without prooffe or iust cause of suspicion. I would that such men as suggest these things, would either certifie vs *cur bono?* vnto what end the Iewes should now in the latter end of the worlde corrupt the Hebrue; or else how it should bee possible for them being so scattered, and dispersed in places so farre distant and remote one from an other, corrupt their owne bookes without notice of the whole worlde? much lesse then were they able to corrupt the bookes which were in the hands of Christians. But, for as much as our Hebrue Bibles and theirs doe agree, and all newe Testaments doe likewise agree, it is manifest that neither the olde nor the newe Testament are corrupted. Wherefore we may conclude, that we haue (prayed be God) his worde pure and intyre without any corruption or diminution, as it was left vs by the holy Ghost, which (as the Apostle writeth) is able to make vs wise to saluation through the Fayth which is in Iesus Christ.

a Tim. 3.

### Chapter, 8.

#### Of the will and sufferance of God.

**T**HE Atheists doe obieete as a reproach to Diuinitye, that we knowe not the difference betweene the will of God and his sufferance. And because (saye they) we cannot aptly distinguish these, therefore we cannot define what God is, & by a consequent, we are not sure that there is a God. This is all one as if they hold say: because the professors of humane artes and liberall sciences cannot assigne to euery species their essentiall differences & proper passions, therefore there are no such differences nor proper passions belonging vnto them, and by a consequent there are no such things, and by an other consequent no such species: and againe, that these things be not knowne vnto nature, because they are not knowne vnto vs. So mans ignorance shall ouerthrowe the certaintye and vndouted truth of liberall sciences; & make the secrets of nature to be no secrets.

But, it is no meruayle if we cannot shewe the difference betweene



tweene the things which haue no difference. In man I confesse that will is one thing, and sufferance is another, because man is not so powerfull, but that his will is often withstood, and therefore he suffereth against his will. So *Moses* his will was, the people should haue bene obedient, but they were rebellious; and he did suffer their rebellion which he could not hinder. As also men doe suffer oftentimes against their will, that which is in their power to hinder, but not without a greater mischance, and so *Moses* his will being they should keep their wiues, yet did suffer them by a bill of diuorcement to put them away, but he did suffer them for the hardnes of their hartes, because, had he not suffered them they would haue slayne their wiues. But, God is omnipotent as the Apostle speaketh: why doth he yet complaine? for who resisted his will? he will haue mercye vpon whome he will haue mercye, and whome he will he harden. And, as our Sauiour saith: Thou hast hidden these things from the wise men of the worlde, because it was thy will and pleasure. So God suffereth so much as he is willing to haue effected, and he willett no more then he suffereth, and, if he had not this omnipotencye, he were not God, and therefore with God to will and to suffer, are all one. But, *idem respectu eiusdem non potest differre a seipso*, the same thing in the same respect cannot differ from it selfe. these things be *lippi & consoribus aque nota*, so common and obuius to euery simple mans vnderstanding, that I meruaile how any man should be ignorant of them.

But as for Gods reuealed will, it is often contrarye to his sufferance, in as much as it is contrarie to his secret will which is all one with his sufferance. For example, in his reuealed will he saith: Thou shalt not steale, thou shalt not commit adulterie, murther, Idolatrie, and yet, in his secret will hee suffered the *Chaldeans* to steale, *Aaron* to commit idolatrie, *Dauid* to commit murder and adulterie; for had it not stood w<sup>th</sup> his will they could not haue done these things, because he is omnipotent, and nothing can be done against his will. Neither can the Atheists scoffe at this distinction of Gods secret will and his reuealed will, because they see it so plainly proued. For they finde his reuealed will reuealed vnto them in his written worde, where he saith: Thou shalt not commit adulterie, and againe they finde his secret will to be contrarie

Numb. 16,

Deut. 14,

Math. 19,

Rom. 9

Math. 11,

Luc. 10,

Exod. 20,

Job. 1,

Exod. 33,

2 Sam. 16

Exod. 20

to that which he published and revealed in his worde, because he suffered *Daniel* to commit adulterie, vnlesse they will blasphemously, and contrarie to sence and reason, say that the power of God was so weake, he was not able to hinder *Danids* adultery, so indeed it might follow that there were neuer a God, for vnlesse he be omnipotent he is no God. Now his revealed wil is many times contrarie to his sufferance, because he suffereth that which he hath willed and commanded to the contrarie, as I haue shewed you in *Dauid* and the reste. And this will and his sufferance do differ in these pointes, first, in respect of our knowledge, secondly in respect of the diuers ends wherunto he willeth and suffereth. Concerning our knowledge, wee know his revealed wil, euer since it was written and published in his worde, but what he will suffer contrarie to that his commaundement, is hidden from vs, and vnill it come to passe, and wee see that hee hath suffered it. As for diuersitie of endes which he purposeth in his will and his sufferance, I will shew you by a familiar example. He willeth that no man shall steale, that so no theife may excuse himselfe by pleading ignorance, and yet hee suffered the *Chaldeans* to steale *Iobs* Cattell, that so hee might make open triall of *Iobs* patience. Hee willed that *Iudas* should not betray him, that if hee did betray him hee should not bee excusable, yet secretly hee willed the contrarie and suffered the contrarie, that so might be wrought the worke of our redemption. And that this distinction of wills may not seeme impossible in God, we finde it also in man, when a earthly Prince many times maketh a publike Proclamation that this or that lawe shall bee executed, and yet notwithstanding hath a secret meaning to hinder many particulars, contrarie to that which he hath published and to dispense with his owne Proclamation although the people take no notice thereof.

Again these things are layed to differ in this manner, onely in regarde of our vnderstanding, as his will & his sufferance are diuersly apprehended by vs, but as they are in God himselfe, they cannot differ, because in him, power, wisdom, will, strength, sufferance, and all other thinges, are all one with himselfe. In God, and with God there are no accidents, his will is his selfe, his wisdom is his selfe, and his sufferance is his selfe, I proue there can be no accidents with God or in him, because hee is not anie vn-

uerfall

Math, 26,

Act, 1,

Math, 7,

uerfall or perticular thing comprehended in the prædicament of substance which is subiecte vnto accidents. And because he is a transcendent, going aboute all the coordinations which are in the prædicamentall lyne, & actually infinite so that he cannot be included within the compasse of any prædicament, there can be no kinde of differences either accidentall or essentiall in him, he cannot generically, or numerically, or specifically differ from himselfe, or in him selfe. And so this question is easily answered, and whatsoeuer the Atheist can alleage against vs.

## Chapeer, 9.

That the Worlde had a beginning.

**M**oses writeth, that in the beginning God made heauen and Gen, 1.  
earth. That is, in the first moment of time, or, when time first began, then God began his worke of the creation of the worlde. Which time, forasmuch as it is defined to be *Numerus* or *mensura motus*, the measure of the motion of all naturall bodyes, and the subiect of time is the very body of heauen which is first moued, and by which all other naturall bodyes are secondarily moued: time was not before nor after the heauens, but they were created both together: and, because after the end of the worlde motion shall cease: euen as before the beginning, so after the ending there shall be no more time. So then, whereas it is saide: in the beginning God made heauen and earth, it is all one as if he had saide, that once he made them.

By this making is meant creation, which is to make a thing of nothing, hauing no matter præcedent out of which he should make it, and this must necessariye followe, because if there had beene any matter before wherof he should haue made the world, that matter had beene in some place, so then, if there were place and matter, there was a worlde before the creation of the worlde, and the worlde could not be the first thing that was made. Creation is an action of God, not intentionall but reall, not inward but outward, not immanent but transient, by the which he giueth to thinges their being. For, although the will of God alone with reference to the thinges which are made, were sufficient, yet there

is a kinde of influence of Gods power executing his will, which doth afterward followe in his worke. It is an action both necessarye and voluntarye: necessarye because hee decreed, and yet voluntarye because it was his will to create the worlde. And that it was no hard thing for him to create the world of nothing, neither absurd to say that God did create any thing of nothing, it is apparant, forasmuch as we see creation in the Angels, which are immateriall, and therefore cannot be of any pracedent matter, as also the soules of men, which he then did, and now continually doth, create, which are a manifest argument to proue creation.

Out of this doctrine also followeth an other conclusion, that God onely is eternall and before time, because he did once create the heauen and the earth, and gaue them their beginning, whereas before they were not, neither was there anye thing besides him-selfe.

God before the worlde was made, was in him selfe, and vnto him selfe instead of the worlde, and he was alone, because there was nothing but him selfe, and yet not so alone, but that he had all power, wisdom, and happines in him selfe.

He had no need of the worlde or any thing contayned in it, for as much as he was eternally without it, and therefore could stand without it, and had not his dependance of it. He was infinitely happy in him selfe, and therefore the creation of it could adde no happynes vnto him, and if he had needed it, he could haue made it before. Neither did he then make it because he was wearye of being without it, or that it displeased him that he had not made it before, because he did not make that which he would not, but he would haue that which he made, and that which he would he did make in order, and therefore he made it not rashly but deliberately, not casuallly but wisely, and in time he did all thinges, and in time, especially he made thee o thou Atheist, that whilst thou hast time to liue, thou shouldst acknowledge and worship him.

The manner how he made it, euen as Kings doe, by his commaundement onely. He said the worde, and it was done. If you aske how God should speake? or who should heare his voyce when there was nothing besides him selfe? he spake, that is, he decreed with him selfe that it should be so. If you aske what moued him to create it, when he could be as well without it? being delighted

lighted with the reflection of his owne glorye which he saue in him selfe, made creatures, because he would haue some to be partakers also of that his happines, as men and Angels, and for their sakes he made the worlde, that they might be containd in it, Angels in heauen, men vpon the superficies of the earth, and all other creatures for the vse of man, that so Angels and men seeing his goodnes, whereof they were made partakers, should prayse him.

As for the Philosophers, and Poets, and great wise men of the worlde, although they enioyed not the Bible, as were *Mercurius Trismegistus*, *Homer*, *Hesiodus*, *Aristotle*, *Tully*, *Onid*, they all held that the world had a beginning, and that God was the maker of it. How then is it that now our Atheists denie the same? Surely they thinke themselues wise, and are become foolish, as the Apostle speaketh. For they thinke there may bee an effect *Rom. 1.* without a cause, a motion without a moouer, a worke without a workeman. But because disputation is not to be held with them which are ignorant, but with the learned, and the learned will not preiudice their knowledge so much, as to be thought not able to yeild a reason of their assertions: let vs examine the reasons which they alleadge, why they should holde that the world was without beginning?

*Aristotle* (say they) affirmeth, that there can be no motion without a mouer, and there must be a due proportion *inter motorem & id quod mouetur*, betweene that which is moued and that by whome it is moued: there is one Sphere which is called *primum mobile*, the first body which is moued, so there must be one first agent to moue the same, but he did moue from eternitie, there was therefore some thing which from eternitie was to be moued by him, and that is the highest Sphere. For (say they) if he did not from all eternitie moue this Sphere, but began the worlde, then *non agens factum est agens*, of no agent he was made an agent, which could not be without alteration, but that could not be because God is not subiect to alteration, for then should he also be subiect to corruption, and so should be no God. The argument I say, doth not followe, for, although that God is said to be *primus motor ab aeterno*, the first mouer from eternitie, yet he did not *agere ab aeterno*, this motion of his was not in action eternallye,

and therefore it is not rightly inferred that there should be for that cause any change in God. For God what-soeuer in his eternall fore-knowledge he intended to doe, is said to doe it in the same maner as he intended it, and that motion which was not *in rerum natura subsistens*, subsisting in the nature of things as they terme it, yet in God was alwayes subsisting, with whome all future things are present, which called the things that were not, by their names, as if they were. He ordayned euery thing that it should be, euen before the foundation of the worlde was layed, the reason is, because that eternall and diuine essence doth not acknowledge time, he seeth things past, present, and future, not successiuelye, but all at once. Therefore they haue not yet attayned to the true vnderstanding of *Aristotles* meaning, which argue in this maner.

Naturally I confesse, motion is without beginning, because one motion cannot begin without an other precædent motion, so likewise it cannot end without alteration, because *in omni vere continuo physico*, in euery true naturall thing whose partes haue their coherence together, as this hath, there is a perpetuall succession which may be diuided into infinite partes of the same proportion. For euen as in time, and euery part thereof, there is one present moment or instant, which argueth that there is an other past, and an other future: so in euery motion which is measured by time, there is one present mutation, which argueth one motion precedent, and an other subsequent, because euery motion is a change, either of substance, or of quantitye, or of qualitye, or of place. And therefore the first moment of time cannot be assigned, nor the first mutation which is in motion. The naturall Philosophers could not discern by nature, whether was first the Hen or the egge, because one cannot be without the other, & therefore they supposed that eternallye the generation of one was the corruption of an other, and so there should be an eternall reuolution of things, which indeed naturally must be so, but metaphisically it is not so, because there is a God aboue nature by whome nature is ouer-ruled. Neither is it meruayle though Philosophie and Fayth doe not speake alike concerning the beginning of the worlde, whē the Metaphisics and their principles differ so much from the Physicks & their principles, and *Aristotle* dissenteth so much from *Aristotle*, one and the selfe same man from himselfe.



It is one thing to affirme that the worlde simply had no beginning, and an other thing to saye that nature did not make the worlde, and that by the power of nature it shall haue no end; for, God and Nature are diuers things. *Aristotle* confessed that the worlde began; and shall haue an end, in respect of the diuine and supernaturall power; because he said that God as he is the first mouer, so he is the first cause of motion, and actuallye infinite, a most free agent, not tyed to any secondary causes, instruments, &c meanes whereby he worketh. He which is eternall was before all motion, &c can be without motion or time, because he made both motion and time. *Aristotle* denyeth that any thing which is eternall can be measured by time; he denyeth God to be in time; and by a consequent he denyeth him to be tyed vnto motion which is measured by time.

God moued eternallye, but his motion was metaphysicall, which was nothing else, but to will, to nill, and to vnderstand. The worlde therefore is not without beginning in respect of the first cause which is God; but of the second cause which is nature; for then nature should be iniurious vnto her selfe, if she should doe vyolence vnto her selfe, and be a cause of her owne destruction. And therefore, according to nature there is a reference and due proportion betweene him which mooueth and that which is mooued, and the motion it selfe, and so the eternitie of the mouer must argue the eternitie of the thing which by him is mooued, &c of the motion, but God hath, &c exerciseth his metaphysical power and authoritie ouer all things, whereby he counterchecketh, and ouer ruleth these things.

The arguments therefore which the Philosophers produce to proue the eternitie of the worlde, are reduced vnto these. First, if there were any first motion, the mouer and the mooued body from whence this motion proceeded had their beginning, or they were without beginning, if they had a beginning they began by a precedent motion; because nothing can begin but by motion; and so that which is called the first motion could not be the first because another went before it. But if they were without beginning, it is a great absurditie to say that hee which was an eternall mouer, yet did not moue, and that which was alwayes mooued, notwithstanding was without motion. Secondly, time is eternally

For it is in the definition of time, that there is alwaies in it a present instant or moment, which ioyneth together that which is past and that which is future, and therefore the first instant of time cannot be assigned, and therefore motion is also eternall, because there is a iust proportion betwene the measure which is time, and the thing measured, w<sup>h</sup> is motion. Thirdly, there must be a proportion between the cause and the effect, the mouer and that which is moued, because there can bee no comparison betwene that which is infinite and that which is finit, that which is eternall and that which is temporall. But this one answer is instead of *Dauid* his sling, to kill *Goliath*, of *Iudeth* hir sword to cut of the head of *Holofernes*, of *Sampson* Iawe bone to slay all the *Philistines*, and of *Moses* his rod to deuoure the Serpents of the *Ser-cerers* of *Aegipt*, to wit that these thinges holde onely in naturall mouers which are tyed vnto instrumēt & meanes, but not in God which is a supernaturall and free agent, these arguments holde in thinges that be finite not infinite, physical not metaphisicall, which worke of necessitie and not of wil, but otherwise they be no good consequence, they doe not holde.

Let this therefore be the state of the question. God had eternally the verie shape and Idea of the worlde which he conceaued in his minde, and he eternally decreed when and how it should bee, euen as when a workeman determineth to frame a peece of worke, he first frameth it in his minde, but doth not presently begin the same: so hee decreed eternally, and before all time, when, and how the worlde should bee in time. Hee which is the eternall fountaine of goodnesse, which fountaine notwithstanding did not eternally issue forth into streames, but in time, did not eternally communicate vnto others, this his goodnesse, but was a Fountaine of water, which for a long season lyeth hidden in the earth before it doth gush out. But hee was not as a Carpenter which maketh an house because he hath neede of an house. Therefore he did not eternally create, nor because he could not, but because he would not, and he would not because hee had eternally decreed that the worlde shold be in time, and he so decreed, that so hee might bring vs to the knowledge of himselfe, for as much as when wee knowe that the worlde was not alwaies, wee are forced to confesse that there is a superiour cause from whence it had this beginning,

1. Sam. 17.

Iudith. 11.

Exod. 7.

Iudic. 16.

beginning, whereas if it had bin created from eternitie, and had had no beginning, we could not so easily haue discerned how God should haue bin the creator of it. And therefore it cannot followe in this place, that there was in God any mutation or mutabilitie, because before the worlde was made he was not willing that it should bee made, and afterward when it was made hee was willing. S. Augustinus sayeth: *Novit Deus agens quiescere, & De Clais, Dei. quiescens agere, potest ad actionem novam sempiternam adhibere consilium, idq. sine mutatione sui, quoniam in infinitum non cadit mutatio.* God knoweth how to be an agent doing nothing, and to doe nothing being an agent, to bring his eternall decree to a newe action without any alteration of himselfe; because that which is infinite is not subiect to alteration. You cannot say properly that God made not the worlde sooner because he wold nor, because with God there is nothing sooner or later, for although God doth worke in time, yet he cannot be apprehended by time, his actions are measured by time, not in respect of himselfe, but onely in respect of vs, that so his actions may be demonstrated, & made manifest vnto vs. Neither ought these things to seeme strange vnto vs, because the verie light of naturall reason gineth vs thus much to vnderstand, & there is an order of causes, and that one being subordinate vnto an other, we must still ascend vp vntill we come to one which is aboue all the rest, which is of it selfe actually infinit, and that is God. And againe, reason doth tell vs that because God is of an infinit nature, his essence is simple, not tyed to meanes by which hee worketh (for according to the rules of Philosophie, that agent is moste noble which needeth the fewest meanes), and being not tyed to meanes he needeth no matter to worke by. Also reason doth tell vs that as euerie thing is, so it worketh, but God is of himselfe absolute and not depending of anye, and therefore worketh in the same manner, that he is a free agent and therefore cannot be compelled, that he is omnipotent & therefore nothing can be hard or difficulte vnto him, & because he is infinite, hee is transcendent aboue all the boundes of nature. Out of all these principles I conclude. The world had a beginning, God which is euermlasting made it in time, and hee made it of nothing, that is, without anie matter precedent or going before the creation of it.

Chapter. 10.

Of the Soule of man, what it is, whence it commeth, and the  
immortallitie of it.

**A**N Atheist having heard a Preacher in his Sermon make  
mention of the soule: the Sermon being ended, asked him  
what the Soule was? and whether it were any thing or nothing?  
After disputation betweene them both, the Atheist saide: I will  
shewe you what it is. So hee caused a candle to bee lighted and  
brought to the Table, hee blew it out, and sayd: your soule is no  
more then the flame of that candle, you see an ende of that, it is  
blowen out, and so shall it be with your soule when you die. Par-  
adventure, some cause of this vngodly assertion might bee the  
ambiguities of the worde. For *S. Augustine* in diuers places calleth  
the Soule by no better name then *Flatus* which properly signi-  
fifieth no more then a breath, or a blast, *Deus fecit omnem flatum*  
saith hee, God made euerie blast, meaning euerie soule, and it is  
written that God breathed into *Adam* the breath of life. And  
in the Scriptures it is sometimes confounded with *anima* which  
is a breath, and so *pro* and *anima*, *anima* and *spiritus*, a Soule &  
a breath or a blast, in signification are all one. Therefore that I  
may distinguish the æquiuocation or ambiguity of the word, that  
nothing may be mistaken, it signifieth the 3 things, 1. the life  
of any thing, *anima mea est in manibus meis* saith *David*, my soule  
is in mine handes, meaning his life. 2. a desire, so the soule of  
*David* was ioyned to the soule of *Jonathan*. 3. the whole man  
consisting of bodie and soule, so 76. soules descended with *Ja-  
cob* into *Aegipt*. 4. a blast, or breath, *Saule* said to the *Amela-  
kite*, I pray thee come vpon me and slay me, for anguish is come  
vpon me, *anxietas apprehendis me, etiamsi anima mea adhuc in  
me est*, because my Soule is yet within me. And it was said of *Eu-  
rychus* which fell downe dead for sleeping at *S. Pauls* Sermon,  
*anima eius est in ipso*, his soule is yet in him, that is, there is yet  
breath in his bodie: that he may bee reuiued againe. 5. It is also  
taken for nothing, so said the Prophet: we haue conceaued, and  
bin in Trauell, and wee haue brought forth a soule, *reperimus  
spiritum*.

*Adoptatum  
epist. 157.  
Gen 2*

*Psal. 18.*

*1. Sam. 18.  
Gen. 49,  
2. Sam. 1.*

*Ab. 10.*

*Ed. 26.*

*Nothing*, that is nothing, because the soule or spirit although it be  
 some thing, & a most excellent thing, yet because it is not visible,  
 nor any sensible thing, he calleth it nothing. 6. It is taken for that  
 which is regenerate by the spirit of God, so sayth the Apostle: Gal. 5.  
 the spirit lusteth against the flesh, that is, the spirit as it is  
 guided by God, doth strive and wrastle with it selfe. 7. when the  
 soule and the spirit doe concur together in the same sentence, the  
 soule signifieth mans will, and the spirit his understanding, so the  
 Apostle saith: I pray God that your whole spirit and soule and  
 body may be kept blameles, &c. But last of all, and in this place  
 it is that which is defined by *Aristotle*: *Actus corporis organicus in*  
*potentia vitam habentis*, an act or perfection of the body which  
 giueth vnto the bodie life, sense, motion, vegetation, &c. And  
 of this signification of the soule we are to dispute in this place.

Gal. 5.

1. Thel 5

Concerning the originall of the soule, which I proposed in the  
 second place, it is agreed vpon by the best Daunces and Phi-  
 losophers, that since the first Sabbath, God ceased from creating  
 any more visible things, but he doth *Quotidie vna anima cre-*  
*are*, create new soules euerie day & houre, & moment, for as much  
 as euerie moment young Children are quickned in their mothers  
 wombes, and that *Anima hominis creanda infortidit: et infortidit*  
*de creatur*, mans soule is in a one moment: infused by creation, and  
 created by infusion of it into the bodie. But *Opinio* of this  
 bee resolved by *S. Augustin* concerning this doubt of the origi-  
 nall of the soule: *utrum anime ut corpora, propagatione nascantur*  
*sint q. ex illa vna anima que primo homini creata est, vel Deus sine*  
*vlla propagatione animas vna faciat singulis proprias*. Whether  
 euerie mans soule is made but of *Adams* soule, as euerie mans bo-  
 die is made out of *Adams* bodie; that so, by propagation a soule  
 should come out of a soule, as a bodie commeth out of a bodie: or  
 whether God doth especially create to euerie mans body a newe  
 soule proper onely to that bodie. He answereth that in the same  
 manner as God made *Adams* soule of nothing, so hee made all  
 mens soules of nothing, and hee proueth it thus. 1. When *Adam*  
 saith of *Eue*: flesh of my flesh and bone of my bone, hee dooth  
 not say, soule of my soule. 2. If any man holde that the soule of  
 man commeth of man, hee must shewe that as one light is kind-  
 led of an other, and one fier lighted of an other without dimini-

Dei creatur. 3

August epist. 157

Gen, 2,

thing of their former light and heat: so the soule must proceede out of another soule, the faine soule out of which it proceedeth being not diminished, which cannot bee expressed how it might be by the wit of man. And besides, saith hee, it is dangerous to holde so, least ye fall into the error of *Terrullian* which deemed the soule to be a bodie and not a spirit, for so it must be borne *in antiquitate* of seede, as the bodie is. If they speake of *semen incorporeum* a spirituall seede infused invisibly into the body at the time of mas conception: suppose that which is often seene, that that which is conceived doth proue an abortive and vntimely fruit when it is *Embryo* or *non homo*, not a perfect man, not fully shaped in the wombe, that spirituall seede must either returne whence it came, which it cannot doe, or perish with the bodie, and then wil follow this absurditie, that an immortall soule is borne of corruptible & mortall seede. *Totes* the lesse sheweth that mans soule cannot come *ex materia* by any Propagation, for these causes: 1. No naturall agent can produce and bring forth that which is above it selfe, but the soule of man is above nature, because it comprehendeth supernaturall things. The *maior* is plaine because no naturall agent can worke, but it must worke vpon matter, the action must bee a materiall action, whereas the soule is immateriall. 2. Every naturall agent, as I have shewed, doth worke vpon matter and the matter is capable of division, but the soule of man is indivisible. 3. God hath created soules in the same manner as hee created Angels, but the Angels were created of nothing, therefore mens soules were created of nothing.

And because I have entred into this discourse concerning the soule, that I may leane the Atheist for a little season, & handle one point for the instruction of the Divine. The question ariseth vpon this discourse, how the soule commeth to bee infected with sinne? Pope *Gregorie* the great disputeth in this manner: *Si animam oriatur cum carne ex substantia Ada, cur non simul maruerit cum carne? si cum carne non nascitur, cur peccato obligatur?* The soule is either borne together with the bodie of the substance of *Adam*, or else it is onely infused from above: if it be borne with the bodie of the substance of *Adam*, then should it also die with the body: if it be infused of God, how can it being newly created, and immediately comming from God which is perfectly righteous,

De anima Lib

3

Ad Secum. linn  
apost. 33.



be originally and naturally sinfull, as is the flesh which original-  
 ly descendeth from a sinfull man: *Operans* desireth to be instruct-  
 ed how, when, and where, the soule which of it selfe is pure, begin-  
 neth to take infection? *S. Augustin* answereth that hee is not able  
 to giue him full satisfaction therein. *Pelagius* objecteth against  
*S. Augustin* in this manner. If the flesh onely descended from *Adam*,  
 then is the flesh onely polluted with sinne, and not the soule,  
*quia iniustum est ut hodie nata anima non ex Ade massa tam anti-  
 quum peccatum portet alienum, quia nulla ratione conceditur ut  
 Deus qui propria peccata dimittit vnum impuret alienam*, because  
 it cannot stand with the iustice of God, that the soule which is  
 newly borne and not descended of *Adam*, and therefore hauing  
 no sinne of her own, should beare the sinne of an other man, name-  
 ly of *Adam*, which was committed so long before. For it is not to  
 be thought that God which forgiveth vs our owne sinnes will  
 impute an other mans sinnes vnto vs. The soule saith hee, at the  
 first creation is cyther pure or corrupted, impure it cannot be, be-  
 cause it commeth immediately from God, and being at the first  
 cleane, how commeth it to be vncleane? how can a spirit bee in-  
 fected by a body? that which is immateriall bee polluted by that  
 which is materiall: But *M<sup>r</sup>. Calvin* doth satisfie that doubt say-  
 ing: that although corruption be inherent both in the soule and  
 the body, yet the cause of that hereditarye corruption is not in the  
 substance cyther of the body or the soule, but onely it was ordai-  
 ned of God that the imperfections of the first parents should bee  
 common to all the Children, euen as according to the lawes of  
 earthly Princes such as are descended of parents attainted of high  
 treason, are also stayned in their blood, preiudiced in respect of  
 their landes and honors by their fathers offences committed be-  
 fore their time, and wherof they were ignorant, and it is but *imita-  
 tio diuine iusticie*, an imitation of that iustice w<sup>h</sup> is with God. So the  
 we are borne of impure seede as the *Psalmist* teacheth, and not  
 onely the bodie, but also the soule is infected with sinne, by reason  
 of this our birth, although sinne be more apparent in the body,  
 then in the soule, and the onely cause why the soule is thus infect-  
 ed is this our impure and vncleane birth, and yet the soule is not  
 offeede, or any materiall thing, but it commeth immediately from  
 God. And it is a weake argument which *Pelagius* vseth: that  
 because

*Institus Lib. 1*

*Psal. 50.*

1. Cor. 7.

Iohn. 3,

74

Against Atheism.

because beleeuing parents doe sanctifie their Children, therefore Children cannot receaue infection from their Parents which are regenerate. For the children doe lineally descend from their parents by carnall generation, but not by spiritual regeneration, because regeneration is not from beneath, but from aboue, not from men, but from the holy Ghost. Sanctification is an especial blessing, giuen in particular: but so, that the general course of all mankind may take holde of all men, for as much as they all are the Sonnes of men. *Natur est homo natura, sanctificatus ex supernaturali gratia*, that wee are borne, it is the worke of nature, that we are sanctified it is supernaturall, & of the especiall grace of God. But I returne to the Atheist.

The soule I say, as it appeareth by these premises, is of a more excellent and diuine nature then that it should be subiect to mortalitye and corruption. And therefore, that we may not complaine with *Theophrastus*, who accused Nature because, shee gave to *Raues* and *Harts*, a long life whome length of life did no way profit, but made mans life of that shortnes, *ut tum extinguatur quum incipisset sapere*, that euen then hee was cut off and vtterly extinguished when hee did but begin to be wise: I will produce these arguments, which are alledged by naturall Philosophers, to proue the immortalitye of the soule, that I may refute *Theophrastus*, and shew plainly that wee are not vtterly extinguished by death, and that although wee doe but then begin to bee wise when we are neare our death, yet wee doe not then cease to bee wise, but then we increase in wisdom when the soule is separated from the bodie. My reasons are these.

The first is drawne from the vnderstanding of man, for mans soule is of infinit capacitie, the more it vnderstandeth the more it is able to vnderstand. It is able to comprehend not onely the whole world, but infinit worldes. In numbring it can adde and multiply so farre, that of addition and multiplication there shall bee no end. It is able to imagin infinit perfection. But, whatsoeuer is infinit in capacitie, is also infinit in continuance, because, as the proprietie of any thing is, so is the existence of the same. But, for asmuch as it is infinitely capable in this life, and cannot bee satisfied in this life, therefore it must bee satisfied in the life to come.

2. The

2. The object of mans vnderstanding is truth, as Tully speaketh, not in particular, but in general, which is the way whereby all things are knowne, And therefore it cannot be satisfied vntill it come vnto that in which all truth consisteth, and that is God, which is truth it selfe according to his essence, for no accidents are in him. And forasmuch as this cannot be attained vnto in this life, therefore it is reserved vnto a better life.

3. The object of mans vnderstanding is ENs, euerie thing that is, but because there are some things material, and some spirituall, it must conceaue them both, and as for the things which be immateriall and without bodies, it cannot distinctly conceaue them in this fraile body, therefore the conceiuing of them belongeth to the soule when it is separated from the bodie.

4. All men by nature desire knowledge as the Philosopher speaketh, but *scire est rem per causas cognoscere*, to knowe a thing is to iudge & discern of the causes of it. So then because it is naturall to euery man when hee seeth any effect, to search out the causes of that effect: and againe, when hee hath found out the cause, to search farther, and examine what is the cause of that cause, and so to ascend higher vntill he come to the highest cause which is God. And that cannot be in this life, because the essence of God is not conceaued by discoursing of him, but by perfectly seeing of him, and beholding of him face to face euen as he is.

Metaphysicorum, L. 1. C. 1.  
Posteriorum, Lib. 1. C. 2.

My second reason is drawne from the will of man. That also is infinite, for he can loue that which is good, not onely in the first degree, but also in the second, and third, neyther can there be any end of his loue, but still his louing and liking may increase, as St. Augustin saith in his Meditations: *En amo te Domine, et si hoc non sufficit, amo te plus, et si hoc parum est amabo te validius*, Behold Lord I loue thee, if this be not enough, I wil loue thee more, and if that be not yet enough, I wil stil loue thee more. Man may desire that which is infinitely good, & this infinite capacitye of the will must bee fulfilled, and because not in this life, therefore after death.

2. The libertie also and freedome of mans will (I meane not in Diuine but in ciuill and Domestickall affayres) is of an infinit power, which is a sufficient argument to proue the immortality of the soule. For if man will not, no creature is able to force his

will to loue this thing or that, *voluntas potest cogi*, who can impose a necessitie vpon man to bee willing or vnwilling to do this or that: but onely God which hath created both the will and vnderstanding, and is therefore aboue them both.

3. The obiekt of the wil is that whatsoeuer is good, I meane all goodnesse in generall, and therefore neuer resteth, but still willeth & desireth, vntill it come to the perfect fruition of God in whome all goodnesse is included, who is essentially good in himselfe.

4. The will of man mooueth it selfe to one thing and another, and is not mooued by any naturall agent, and as the will is, so is the essence it selfe, and therefore not subiect to corruption.

A third reason, the verie appetit of man is also infinit, it findeth no contentment among al the things which are vnder the Sunne, it is neuer satisfied with the desire of happinesse, knowledge, honour, glorie, riches, and eternitie, that it may liue after death. But to whatsoeuer nature hath giuen this appetite, it hath also appointed how this appetite shall bee satisfied, and that must bee onely after death.

A fourth, the verie operations of the soule it selfe without any reference vnto the bodie. As for example, to beleue, goeth farre aboue sense, and is an act separated from it. To distinguish between a body and a spirit, to imagin those things which are but onely imaginarie, as *vacuum, infinitum, interum natura*, emptines, infinitenes in worldly and naturall things, mathematicall lines, to make *sillogismes*, to define, deuide, demonstrate. And these things it doth without the conditions and proprieties of the bodie, & it doth these things the better, the more it is abstracted from the body, and therefore doth then, best of all when it is altogether out of the bodie, and at full liberty, these things which do not depend vpon the body, neither can bee accomplished by the Organs and Instruments of the body.

A fift, nothing can be destroyed by that wherein the perfection of it doth consist, but y very perfection of the soule doth consist it, the abstraction & seperation of it from the body which appeareth by the iudgement of all morall Philosophers which holde the very highest perfection of vertue to be then when man doth not follow the passions and perturbations of the body, but doth  
subdue

subdue them wholly to the minde and vnderstanding.

The sixt, There is a kinde of reflection of the minde and al the faculties thereof at oue it selfe, the vnderstanding vnderstandeth that it doth vnderstand, the wil willeth that it shal be willing, the memorie remembreth that it doth remember, so it vnderstandeth that it willeth and doth remember, which no bodily nor mortall thing can performe, it is therefore spirituall and immortall.

The seauenth. Besides the visuall manner of attaining to knowledge which is proper to it selfe, the soule hath also a more diuine knowledge by the influence of an higher cause, which is by reuelation and infusion. But when it hath such reuelations it is abstracted from the body, and therefore it is in a more perfect estate when it is not at all in the body.

The eight. The first originall or beginning of the soule is not by any naturall agent, because it is more perfect then the bodye, for no effect which is more perfect can proceed fro a cause which is of lesse perfection. Therefore as it proceeded not fro any natural cause, so it cannot be destroyed by any naturall cause, and therefore it cannot dye by seperation of it from the bodye.

The nynt. The soule subsisteth by it selfe, and therefore it cannot die by any accident: The antecedent I proue, because it hath operations proper to it selfe, as I haue shewed.

The tenth. Euerie thing which is corrupted hath his bane & destruction eyther by that which is contrarie to it selfe, as heate by colde, drynes by moisture, or by the absence of that whereby it is preserued and nourished, as the lampe goeth out for want of oyle, or by the corruption of the subiect in which it is, as the heate of the fire when the fire is extinguished, but nothing is contrarie to the soule because it is a substance and not an accident, neither doth it depend vpon any material cause, but onely on God, neither hath it any subiect because it is no accident.

The eleuent. That which dyeth with the body must also languish and decay with the body, and wax olde. when the body is olde, as it appeareth by sence, motion and vegetation, which in olde men doe faile, but vnderstanding doth increase in age.

The twelue is the verie conuenance and agreement, which the soule hath with God, and the Angells, it argueth the immortality thereof, for why are they sayd to be immortall, but because they

are

are as the soule is, spirituall, immateriall, simple, no way mixed or depending of the bodye?

The thirteenth. What is more common in this life, then the prosperitie of the wicked and the aduersitye of the godlye? But it cannot stand with Gods iustice, nor his prouidence, that there should be no rewarde for wel-doers, and no punishment for vngodly men, therefore because it is not in this life, it must needes be in an other life w<sup>ch</sup> cannot be vnles the soules of men be immortall.

To conclude, It is incident to good men to hope well, to euill men to feare and be troubled in their mindes because of their offences, there is Conscience. But there cannot be Conscience without immortality of the soule. Therefore I conclude, that the soule of man is immortall.

### Chapter, 11.

#### Of Noab his Arke and the Deluge.

**T**He Atheists dispute against the storye of *Noah* his Arke, & the maner of the drowning of the worlde with water, saying: it was an impossibilitye that so many creatures should be preserved in so small a vessel, or that the worlde should be so destroyed. For the better satisfaction of such vngodly men, concerning that storye, I obserue these thinges which folowe.

Concerning the multitude of Beastes which were in the Arke, of those which were cleane were 7. of every sorte, that is, 3. couples for increase, for meat when it should be permitted to eat flesh, for labour, and other vses of man, and the odde beast for Sacrifice. Of vncleane beastes, 2. of every sorte for increase. As for Fishes, they were in the Sea, and not destroyed, because they were farther separated frō the sinnes of men, for they were in an other element, as also such other creatures as can liue in the waters, as Otters, sea-wolues, Swannes, water-foules &c. Againe, from the kindes of beastes which were in the Arke were excluded such as bred not by generation, as Mules, such Serpents and creeping thinges as are ingendred by the Sun out of putrefaction, such as being wholly perished might be restored agayne in other creatures which were preserved, as Mules which are ingendred of an horse and a shee



these Arke. Therefore these beastes which were in the Arke, were onely such as liued vpon the drye, and proceeded by generation. The number of beastes (according to *Pliny* and *Gesner*) are not knowne to be aboue one hundreth and fifye kindes. And it is very likely that they which are not known, should be neither great, nor manye. And of them which are great, there are not aboue fortye kindes.

*Natural. hist.  
Cap. 10. De  
Animalibus.*

As for the capacite of the Arke, it was 300. cubits in length, 50. in bredth, 30. in height: there were 3. chambers or floores in it, therefore there was roome enough to receiue all these beastes, and many more, and meate for them for a long time, that we need not for the defence of this storie to flye to Geometricall cubits, saying: that *Moses* being learned in Geometrye and all the artes of the Egyprians, did vnderstand Geometricall cubits, but playne AA, 7. cubits. Such a cubit is the length of a mans arme from his elboe to the top of his middle finger. Though (no dout) such cubits were longer then now they are, becaule men were of higher stature then now they are. But the length therof being 300. cubits, sheweth that it was 5. times the length of *Salomons* Temple which 1 Reg. 6. was but 60. cubits long, the bredth of it being 50. it was twice & an halfe as broad as being but 20. cubits broad. But, the length of it being 300. cubits and the bredth 50. being ioyned together, do make of square measure, by the cōmon rules of arte 15. thousand cubits. Moreover, it contayned in the height of it 3. storyes as I haue shewed, one being aboue the other, in regard whereof, it was 3. times as capable of the creatures, contayning 3. times the measure of the lowest roome, excepting onely the thickeffe of the boordes which made the partition betweene the floores, that is in the whole 45. thousand cubits, and euerye seuerall floore contayning 10. cubits in height. The food of the beastes, whatsoeuer it was before, it might be haye, hearbes and berryes, for what food would not hunger cause them to eat?

The worke-manship, though it were aboue the knowledge of man to deuise it, and contriue it in such sorte, and aboue his cunning and strength to guide so great a vessell on the water, and to keepe it frō wrackes: it was an hūdred yeares in building, it needed not to be lanchd out into the water as Ships are, because the water of it selfe did beare it vp whē all the earth was overflowen.

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From whence had God such great quantity of water to drowne the worlde? There were two immediat causes, the Sea beneath, because the fountaynes of the deep were opened, and the heauen above, for the windowes of the heauen were also open. Concerning the waters from beneath: The vaynes and pores of the earth were broken vp to send forth more abundance of water, the waters which were before gathered together into certayne places began to swell, and being rarified ouerflowed the bankes, that, as before, according to nature the water was to hide and couer the whole earth, yet, *secundum naturæ consilium*, according to the counsell and dispensation of nature, for the preservation of these creatures the water and the earth made but one globe: so now againe, for the destruction of these creatures, the waters did hyde & couer the whole earth, as according to nature they ought to doe. And we see by our owne experience, though not in generall, because God hath promised otherwise, yet in particular, how often the water goeth beyond the bankes, & maketh breaches into the land. And it is in mans reason impossible how it should be otherwise, but that the water being a liquid and fluid substance, so farre in quantity exceeding the earth, and in place higher then the earth, should presently drowne the earth. But onely God doth supernaturally gouerne it, & restrayne it against the nature of the first creation. The windowes of heauen were open, that is, as the Text doth expound it, it rayned 40. dayes and 40. nights, all the cloudes were melted and dissolued into rayne, and wheras before God seperated and diuided the waters from the waters that some were beneath in the Sea and riuers, and parte of the earth, & some in the ayre frozen and congealed into cloudes: now to make a deluge and generall ouer-flowing, he brake the partition, and let them be at liberty as they were before.

I could for their better contentment stand vpon such natural causes as are besides the Text, as some Diuines & Philosophers haue done, which by the windowes of heauen vnderstand *Cancer* *Pisces*, *Heiades*, *Pleiades*, and *Orion* among the starres, *Mars*, *Venus* and *Luna* among the planets. Also I could alleadge *Mechlinus* the scholer of *Albertus Magnus* in his Cōmentaries, which writeth that before the flood, there was a Coniunction of *Iupiter* & *Saturne* in the end of *Cancer*, contrary to the Ship called *Arge*, which

Gen 1

Gen, 1.

In magnas al-  
bumasaris con-  
suetudines.

which represented the Arke, and that this Coniunction did portend an inundation, although I need not to stand vpon these things, because the naturall causes which I haue alleaged out of the Text are sufficient.

But they object, that the waters covered the mountaynes 15. cubits vward, as it is in the Text, and they aske how that could be, seeing there were but two causes, the swelling of the waters beneath, and the rayne from aboue. For some mountaynes are higher then the middle region of the ayre, and by a consequent they are higher then the clowdes, as namely *Olympus* in *Thessaly*, *Artas* in *Barbary*, the *Alpes* &c: My answer is, that if any parte of the earth is aboue the cloude, it is naturall for the water also to be aboue that parte of the earth, bee it neuer so high, therefore it is not to be wondred at, much lesse is it impossible or absurd.

*Solin Pol-  
hist: Cap. 18.  
Herodian, He-  
rodotus in  
Melpomene,*

Againe, though the cloudes are not aboue these fewe mountaines, yet the firmament or middle region of the ayre it selfe is farr aboue them, and although some of these mountaynes are found to be by the plum-lyne or perpendicular 15. furlonges ascending from the playne, and the cloudes are commonly lifted vp but 10. furlonges aboue vs, yet sometimes they are lifted vp 40. furlonges as *Pliny* sheweth. Againe, the very waters of the deep doe stand aboue the mountaynes. You aske how that may be? you say they are beneath the firmament, &c that therfore they cannot be aboue the mountaines, seeing these aboue the firmament are the clouds which are a great deale lower then the mountaynes, vnlesse the waters which are beneath the firmament, should be aboue the waters which are aboue the firmament? To this I answer, that the mists which are in the vallyes are reckoned among the waters which are aboue the firmament, and yet are sometimes dissolued into rayne before they are drawne vp so high as the mountaynes, for which cause they seeme to them which be in the vallyes, to be gathered together in the tops of the mountaynes, and doe hyde the mountaynes with darknes: in the tops of which mountaines, yet Springes doe arise, which are of the waters beneath the firmament.

*Lib: 2. cap 21.*

For an other cauell, they object, that the flood began the 17. day of the second month, that the rayne continued 40. dayes, that the waters preuayled 150. dayes, where-vpon they aske how it

could be that the Arke rested vpon the mount of *Armenia* the 7. day of the 7. month, which by this account was 4. dayes before the falling of the water: to them I answer: the waters preuayled on the earth 150. dayes, albeit they began to be diminished before the full end of 150. dayes, albeit they began to be deminished before the full end of 150. dayes. For nothing letteth but they might well be saide to preuayle, that is to be strong and deep vpon the earth, albeit they were in parte diminished, and that the Arke might drawe so deep of water, as the mount being high, to rest vpon it. And, where it is saide after the Arke rested vpon the mountayne then the waters were abated, that is, it might then more plainly & sensibly be perceiued and appeare to the eyes of *Noah*.

*Genes: Dei. Lib. 18.* The heathen historyes doe mention this Deluge, although after a corrupt maner, which is not sufficient to strengthen the truth, but yet serueth to conuince the Atheist. And though *S. Augustine* sayth: *Diluuium gentium nec Latina nec Greca nomen historiae*, no heathenish writers doe remember it, meaning without corruption: yet *Iosephus* sayth: *Huius autem diluuij & arcae meminerunt omnes Barbarica historia scriptores*, that all Barbarian hi-

*Anti. Li. ca. 4.* storiographers haue mentioned this Deluge and Arke of *Noah*, whereof he reckoneth these: namely *Berosus* the Chaldean, *Hieronymus* the Egyptian, *Phanix Mnasseas*, *Nicholaus Damascenus*.

*Lib. 9. de pre-* And *Eusebius* remembreth Greeke writers, *Alexandrum Polih-*  
*parat: Euang:*  
*Metam: Lib. 1.* *storem, Molonem, Empoleneum* and others which haue written of

it vnder the name of *Deucalion*, as they haue receiued it from others by reporte. *Onid* maketh a liuely discription of this Deluge vnder the name of *Deucaliō*. And *Iustin Martyr* sayth: we Christians call him *Noah* whom the heathens call *Deucalion*. *Plutarch* sayth, that the Dove which was sent out of *Deucalion* his Arke brought to him a token of the fall of the water. And *Lucian* an Atheist yet sayth: that this generation of man which now is, was not from the beginning, but that it wholye perished which then was, and that this progenye which now is, is an other which descended from *Deucalion*. And of the generation which perished, that they were cruell, wicked, periured, they harboured not strangers, they were inexorable, for which cause they suffered great calamitye, for suddenlye the earth poured out great store of water, great quantitye of rayne fell from the skye, the riuers swelled, the

*Apolog: 1. Lib. de industria Animalium, Lib. d: dea Syria,*

Sea arose to such an height, that the worlde was drowned and all things perished. Of that multitude only *Democriton* was left alive who was preserved by these means. Hee put him selfe with his wife and children in a great Arke which he had made, when he had imbarqued him selfe, there came vnto him Swine, Horses, Lyons, and all other Beastes which the earth nourished, two of euery sorte. So God lefte not him selfe without witness among the heathen, that thereby he might stirre them vp to search out the truth, which onely remaind in the Church of God.

Chapter, 3.  
Of the destruction of *Sodom*.

**W**HEN *Lot* had entred into *Zoar*, the Lord rayned vpon *Sodom* fire & brimstone, & burned the Citie, & the plaine, Gen, 19.  
and all the inhabitantes, and all that growe vpon the earth. And Deut. 29.  
*Lot*s wife behinde him looked backe, and she was turned into a Eia. 13.  
Pillar of Salte. This is the storie of the Bible, and what ground hath any Atheist to deny it? The Christian may easily confound the Atheist, because the reliques of it doe yet remaine, and the place doth shew it selfe. Concerning the time when it was done, it is set downe in the Text, that it was burned in the dayes of *Abraham*, which arose early in the morning and beheld the smoke of it mounting vp as the smoke of a Furnace. And by iust computation it is well knowne to haue bene about 392. yeares after the flood. The place is well knowne to all Cosmographers, and is daylye scene by many traauylers; it is one of the three famous Lakes which are in the Land of *Canaan*, which are commonly by the figure *catachresis* called seas. For in that Land there are three such waters, the Sea of *Galilie* where *Peter*, *Andrew*, *James*, Math. 4.  
and *Iohn*, were about their nettes, when our Sauour did call them to be Apostles. The Sea of the *Gaderens*, into which the heard of Matb. 8.  
swine did run hedlong when the Devils had entred into them by the permission of our Sauour Christ being beyond *Iordan* towards *Arabia*, and the waters are at this time venomous, and as it is thought, polluted by those swines. The third is this which wee are now to speake of, and the subject of our discourse. A greate part of it, which then was land is now all water, and is called *Asphalites*

*Vide Corra-  
moru.*

*phalstics* of *Uzani* which significth pitch, because great quantitie of pitch boyleth out of it, and it is also called *Mare mortuum* the dead Sea, or *mare mortuum* the sea of the dead, because no fish nor other creatures can live in it. The nature of it is such that if any bords be throwne into it, they will presently sinke to the bottom, if any vessell be vpon it which hath men in it, so long as the men live it will bee above the water; but as soone as the men are dead being poisoned with the stinke of it, the vessell will presently sinke. In so much that when *Vespasian* the Emperour had caused certaine men to haue their handes tyed behinde them that they might not be able to shifte for themselues, and so to be violently plunged into the botome: they were presently driven vp againe with as great a violence vnto the top, and so floated vpon the superficies of the water vntill they were dead. The quantitie of this stinking lake is about 8. high *Almaigne* miles, with in the compasse of it were situated these five Cities, *Sodom*, *Gomorah*, *Adama*, *Sodom*, and *Soyor*, which were destroyed with fire and brimstone, of the which the cheife and principal was *Sodom*. In this water standeth a Rocke, which to them that behold it, representeth the image of a woman, that is *Lot's* wife. In the bankes round about it, & al the ground which is neare it, are some reliques of these Cities yet remayning, for the earth doth looke like ashes taken out of a furnace, there are great stones and peeces of rockes which looke as if they had bin in the fier, greate heapes of salte, a smell of fire as if the place were still burning, a filthy saour of brimstone, such smokes & vapours continually rising out of the ground, that they doe annoy the villages and inhabitants which are any way nere that place. Some Trees doe growe there, and bring fruite, but the fruites thereof neuer come to rypenes: if a man gather one of the Apples and cut it with his knife, they are full of nothing but sparkles of fire and noysome smoakes. And therefore, for the confirmation of this story, besides the witnes of the Scriptures, we need no more then the testimony of the place it selfe, which doth most plainly discouer it selfe. And therefore, the best counsaile that I can giue the Atheist that readeth this storye is this: that hereafter he doe no more denye the truth of it, or make anye question how it might be, but rather thus: *Quotiescumq; legit historiam timeas ne ipse fiat historia*, so often



often as he readeth the storye, let him tremble at Gods iudgements, leaſt he become alſo an actor of ſuch a Tragedye, and the ſubiect of the like ſtorye, that is, leaſt he be turned into a ſtone as *Lot's* wife was, or conſumed with fire and brimſtone as *Sodom* was.

Chapter. 13.

Of Chriſt.

I Haue (I truſt) ſufficiently proued that there is a God, that the Atheiſts might be conuerted vnto the true God. But, becauſe this knowledge of God in his creatures, is onely ſufficient to giue them occaſion to ſeek further, and no way in it ſelfe able to ſaue their ſoules, they muſt alſo knowe him in his Sonne, by whom onely ſaluation commeth. When the fulneſſe of time was come ſaith the Apoſtle, God ſent his Sonne made of a womã &c. That I may therefore proue vnto them God in his Sonne our Sauiour Chriſt, by humane authorities and reaſons, becauſe they will not ſtand to the authoritye of the Scriptures: I will not alleage the teſtimony of the deuils out of the Goſpell, which ſayd: Ieſus thou Sonne of God, what haue we to doe with thee? art thou come hither to torment vs before? time? but out of prophane hiſtorieſ, which ſayd in effect the ſame thing. For, being ſilenced at his coming, that their Oracles could giue no more answer, and being asked a reaſon of their ſilence, one of them answered, as in the 4. Chapter I haue already ſhewed vnto you.

Gal. 4.

Mat. 2.

*Me puer Hebraus dinos Deus ipſe gubernans  
Cedere ſede iubet, triſtemq; redire ſub orcum.  
Aris ergo debinc taciũs abcedito noſtris.*

Vpon which answer by them giuen, *Augustus* the Emperour erected an Altar in the Capitoll of *Rome* with this inſcription: ARA PRIMO-GENITI DEI. An Altar dedicated to the firſt begotten Sonne of God. I cannot ſee how any thing can be playner then the deuils confeſſion by the Oracle of *Apollo*, wherein he is called: *Puer Hebraus*, an Hebrue Childe, & *Deus* a God.

Elay. 9.  
heb. 2.  
Symbolum A  
thanasii.

a God. A childe therein; his blith and humane nature, like that of the Prophet *Esay*: *Natus est nobis puer*, a Childe is borne vnto vs, and an Hebrue as the Apostle speaketh: Hee descended not of Angells, but of the seeds of *Abraham*. And God, there is his Diuine nature, God is become a childe, there is Christ God and man.

De diuina  
Homo. L. 2.

Lucius Florus,  
L. 4. C. 1.  
mglog. 4.

Antiquit. Lib.  
13. C. 13.  
Oratiōe ad  
sanctum ce-  
sum,  
Bellis Indici,  
L. 7. C. 12.  
In illam, Aug.  
C. 94.

Rom. hist. Lib

57

Our Sauour shewed himselfe many waies to the Infidels to be God, & yet to be borne, but they vnderstood him not. *Tully* citeth the prophecy of *Sybel* for prooffe: A King should be borne, and that none should be faued vnles they did embrace him, & yet, neither he nor the rest of the *Romans* had the grace to apply it rightly. *Tully* his selfe did onely alcadge it, but not beleue it, for hee thought it to be some inuentiō of man tending to the alteration of the state of *Rome*. *Lentulus* applied it vnto himselfe, hoping hee should be that king, & therefore ioyned in conspiracie with *Cataline*. *Virgill* applied it to *Solunius* the Sonne of *Pollio* because he was his good Patron, & was desirous to honour & magnifie him aboute other men, and it is very likely that *Virgil* had heard something concerning this matter of the Hebrues them' elues, because (as *Iosephus* writeth) when so euer *Herod* the King of *Iudea* came to *Rome* he lodged at *Pollio* his house, vnto which house *Virgill* often resorted. But afterward *Constantine* the great did expound that prophecie to bee vnderstood onely of the incarnation of Christ. *Iosephus* writeth that there was an auncient prophecie among the *Romans*, that a King should come out of *Iudea*, which should be the great man of the worlde. But they were so blinde that they could not apply it vnto Christ, of whome it was meant, but they vnderstood it of *Vespasian* the Emperour because hee conquered the Iewes. *Suetonius* maketh mention of a strange accident which fell out at *Rome* before the birth of Christ, by which it was publickely acknowledged that Nature did beede a King which should raigne ouer the people of *Rome*, & what that wonder was, *Dio* sheweth: In the Capitoll many images were ouerthrowne from heauen, writings ingrauen in Marble pillars were blotted out. But they had not somuch light as to vnderstand that the Kingdome of Christ his Gospell should ouerthrow idolatrie, and prescribe new Christian lawes, whereby his Church should be gouerned. Great was the blindness of *Augustinus* which could

creft

erect an altar to the Sonne of God, & yet could not acknowledge  
 the Sonne of God, who he was borne and published to the world,  
 and being himselfe a tipe & figure of Christ, yet did not see Christ  
 in his selfe, of whom hee was a figure. And, that it may not seeme  
 to any man absurde which I haue said, that *Augustus* was a tipe of  
 Christ, wee finde the like in the Prophet *Isa*. concerning *Cyrus*  
 the King of *Persia* I haue likened thee to my selfe, though thou hast  
 not knowne me. *Cyrus* was a tipe of Christ though hee knewe  
 not Christ, in that he deliuered Gods people out of Captiuitie, by  
 giuing them leaue to returne to their countie and to builde the  
 Temple. So was *Augustus* a tipe of Christ in his happie & peace-  
 able gouernment of the Empire, in that hee was saluted first by  
 that name of *Augustus* the first day of Iunuarie, and the same day  
 was Christ worshipped as a God & King by the wise men which  
 came from the East: that vnder him were burnt the recordes and  
 specialities of the debts w<sup>ch</sup> were due to the treasure house or cham-  
 ber of the Empire: for so by our Sauour was cancelled the hand-  
 writing of ordinance which was against vs, and it was nayed on  
 the Crosse, when our Sauour was borne: greate quantitie of oyle  
 did miraculously issue out of the earth, what was that but the  
 birth of the Lords annointed w<sup>ch</sup> was annointed with the oyle of  
 gladnes aboue al his fellowes: vpon that miracle *Augustus* was so  
 astonished y<sup>e</sup> he made proclamatiō, y<sup>e</sup> after that time no mā shold  
 call him Lord, & what was that but a manifest acknowledgemēt  
 that a greater Lord was borne then *Augustus* was?

To this also I may adde the testimonye of the stames and  
 constellations in heauen, to shew the Atheist the birth of the Son  
 of God vpon the earth. The wise men, as I haue shewed before,  
 sought out our Sauour Christ by the leading of a Starre, which  
 Starre I haue proued to bee miraculous. And yet although the  
 birth of the Sonne of God was not subiect to constellations, but  
 was farre about the capacitie of Astrologers and the course of the  
 heauens: yet the verie Astrologicall predictions and Aspects of  
 other naturall Starres were enough to giue occasion to the Gen-  
 tiles to seeke farther, and so to come to the knowledge of the birth  
 of Christ, for as much as they did yelde *benignos influent et ami-  
 ca lumina*, as the Astrologers call them, the best influences, and  
 moſte fauourable Aspects vnto the natiuitie of him, of whom

M.

they

Esay, 45.

Mat. 2.

Col. 2.  
Orasius hist.  
L. 6, C. 20.

Heb. 1.

Mat. 2.

they revealed their influences, their lights, their Aspects, and all their heavenly vertues. The wise men which came from *Persia* to *Bethleem*, although they could not knowe Christ by the heavens, yet the heavens gaue them two manner of wayes to vnderstand that a man should be borne, which in glorie & honour, vertue and pietie, should farre exceede all other men. For first, the first year before our Saviour was borne, there was a conjunction of *Iupiter* and *Saturne* in *Cancer*, which moued all the Astrologers then liuing, to say, that shortly after there should insue a verie great change and alteration of Religion. Secondly the constitution of the heauen which was at the time of our Saviour his birth in the 42. year of the Empire of *Augustus* the 24. of December a little before midnight did testifie the same. For in it the *Horoscopus* was the eight part of *Virgo*, which signifieth change of Religion, *Saturne* was in the highest part of the heauen, *Sol* in the lowest, which did shewe that such a Childe was borne which might cause the world to wonder. And as *Albertus Magnus* writteth out of *Albumasar* the great Astrologer: *ascendit in prima facie illius signi virgo pulchra et honesta habens in manu sua duas spicas et nutrit puerum, et vocat ipsum puerum quedam gens Iudeorum, et ascendit cum ea stella virginis. Non quod subiaceret stellarum motui qui creauit ipsas stellas sed quia quum extenderet caelum sic ut pellem, formans librum vniuersitatis, noluit litteris eiusdem desesse ex his que secundum prudentiam suam in libro eternitatis sunt scripta etiam elegantissimum illud a natura quod de virgine nascetur, et per hoc innueretur homo carnalis et verus, qui non naturaliter nascebatur.* There arose in the first aspect of the signe *Virgo*, a faire and chaste Virgin, hauing two eares of Corne in her hand, and a Childe in her armes, which Childe some nations doe call *Iesus*, not as if he that made the starres were any way subiect to the motion of the Starres, but that hee which stretcheth forth the heauens as a scrole of Parchment, when hee writ the booke of nature, might not want wrintes out of the booke of nature, of that which before was contayned in the book of eternitie, which was his secret decree, that a Virgin should bring forth a Childe, and so he should be described to vs to be a natural man although not borne after a naturall manner.

This, haue I proued the cominge of Christ by manie witnesses,

*Petrus Ali-*  
*en Card-*  
*guellus*  
*Gen 10.*

*In seculo.*

*In maiori in-*  
*troductione,*  
*tractatu sexta.*

selfes, of euill, of death, of hurt & sensible creatures, cyted out of prophane stories, because the atheist wil not beleue the testimony of God & Angels in the holy bible. Yet for their better satisfactiō concerning diuers particulars, I will alleage them reason so far as faith may bee made manifest by reason, that if possibly it may be, they may be brought to the acknowledgmen<sup>t</sup> of the truth.

They aske vs what neede there was that the Son of God should take our flesh, and whether God was not able to saue vs by other meanes? I answer, man offended God, & therefore it behoued man to make satisfaction, but mā alone was not able to satisfie, therefore God & mā were ioyned together. I proue the *minor*, that man alone was not able to satisfie, because God would not be satisfied but by sacrifice, & no sacrifice vnlesse it were infinite, could suffice. That an infinite sacrifice was requisite, I proue by these reasons: An infinite offence cannot be purged but by a sacrifice answerable to the offence, but mans offence was infinite in two respects, first, of the infinite God, head w<sup>h</sup> was offended, secondly of man himself w<sup>h</sup> was the offender, which although he be finite, yet *voluntate peccandi in infinitum rapitur*, hee hath an infinite wil & desire to commit offences. And againe, as man alone was not sufficient, so it was not for God alone to worke this worke of our redemption, because there was no sacrifice sufficient to pacifie God but by death, & as man without God could not overcome death, so God without man could not suffer death, & therefore it was required that the Saviour of the worlde should be God incarnate, and so God and man to make one: Christ might be vnited together.

They aske how it came to passe that man offended? For their satisfaction I answer: God made two especiall creatures to his owne Image, indued with vnderstanding, Angels and men: hee gaue the two giftes wherby they might continue their happy estate, knowledge to distinguish betweene good and euill, & freedom of will to choosē one & leaue the other, so that they might choosē whether they would fall or stand. The Angelles first fell, the cause of their fall was pride, the object by which they were puffed vp, the reflection of themselves vpon their own selues beholding their owne glorie and that excellencie whereunto they were created. For they could not be proud without an object, & there could be no other object to make the proud but themselves.

For God was so farre above them in glory, that the sight of him would make them rather to haue a meane conceite of themselves and as for man he was farre beneath them, that they took no such delight in looking so steadfastlye vpon him, as to compare him with themselves. And therefore they beheld themselves in themselves, and so being delighted with their owne glory, manie of them forgot their owne felues how they were subordinate vnto God, and so their seruice & dueie towards God was interrupted; which did consist in perfect loue, sincere adoration, and imitation of him. And for this cause they were cast downe. After their fall they envied that man should stand, and mooued him to disobedience, the outward obiekt which allured him to disobedience being an Apple, they mooued him to take the Apple by false suggestions, that so his estate should bee aduanced. Now both Angells & men had fallen, it pleased God to restore man againe, but not Angells, for these two causes: First, the Angells being first in the prauaication seduced man, and were the cause of his fall. Secondly, the Angells being Spirits and not bodies were of greater perfection then man was, & therefore better able to withstand sinne and all manner of temptations then man was; and therefore God was more highly displeased with the sinne of Angells then he was with the sinne of men. And therefore hee sent his Sonne for the redemption of Man, but not of Angells.

They aske why the Father took not flesh rather then the Sonne, why the Sonne being incarnate had his conception of the holy Ghost without begetting, how he could be borne of a Virgin, and wherefore he was so bolde, to which questions I answer as followeth.

The incarnation of the Sonne was the worke of the whole Trinity, yet one person was incarnate, as if three sisters should make a Coate, and one put it on. *Pater & Spiritus in pectore orationem Christi maiestatem, Filius tantum assumptionem.* The Father and the holy Ghost filled the flesh of Christ by their maiesty, but the Sonne by assumption of it vnto him selfe. *Quia congruum fuit, ut qui erat in deitate Filius Dei, esset in humanitate filius hominis.* It was most fit that the Sonne onely should be incarnate, and not the father, nor the holy ghost, that he which in his diuinity was the Sonne of God, might be in his humanitye the Sonne of man.



He could not haue bene man, had he not bene conceived. And forasmuch as he came into the world to redeeme mankind, which he could not doe vnles he were without sinne, & he could not haue bene without sinne, had he not bene conceived onely and not begotten, For if man had begotten him he had begotten him in sinne, because *omne simile generat sui simile*, euerye thing which begetteth doth beget that which is like to it selfe, and therefore he was not begotten, but onely conceived without the helpe of man, and he could not haue bene so conceived, but by the holy Ghost. He was therefore conceived by the holy Ghost, that he might be conceived without sinne.

As he was conceived by the holy Ghost that he might be conceived without sinne, so he was borne of a Virgin that he might be borne without sinne. But they aske how he could be borne of a Virgin? I could aske them how *Eue* could be borne of *Adam* without a mother? or *Adam* of the earth without father or mother? why could not Christ aswell be borne of a mother without a father, as *Eue* of a man without a woman, or *Adam* without man or woman? And because this doth not onely concerne the *Atheist*, but also the *Iewe* and the *Maniche*, *S. Augustin* for confutation of them both sayth: *Ego tibi ostendam incredibile Iudee & detestande Manichee, peperisse Virginem*, I will proue to the vnbeleeuing *Iewe*, and the curst *Maniche*, how a Virgin may bring forth a Childe. Against the *Iewe* he alleageth that twelue rodde according to the number of the 12. Tribes were put into the Arke of the couenant, among the rest, *Aarons* rodde wanting Namb. 27. moy stur, and all the rightes of nature, contrary to nature brought forth fruite. *Quod virga potuit, virgo non potuit? virga potuit contra naturam Nucem producere, nunquid & Virgo non potuit contra naturam Dei filium generare? ostendas mihi quo modo virga Nucem produxit, & ego tibi ostendam quo modo Virgo filium peperit.* That which a rodde could doe, could not a Virgin doe? a rodde could contrary to nature bring forth Almonds, and could not a Virgin contrary to nature bring forth the Sonne of God? shewe me how the rodde brought forth Almonds, and I will shewe thee how a Virgin brought forth a Childe. *Rubus sustinuit ignem, & non amisit viriditatem, sic Virgo peperit Christum & non amisit virginitatem.* The Bush burned and yet continued greene, but as

Exod. 3.

Math. 28,

Luc. 24.

Marc. 16,

John. 20. &amp; 21

the Bush bore the heat of the fire without losse of viriditye, so the Virgin bore a Child without losse of virginitye. This may suffice to confute the Iewe which doth allow the authoritye of the bookes of *Moses*, but it wil not serue for the confutatio of the Atheist, for he will aske me how it may stand with humane reason and with the rules of arte how this may be? and how there may be *penetratio corporum*, that one body should penetrate an other? I will not therefore cyte the authorities & exaples of the scriptures, how Christ arose out of his graue, the graue being shut vp, & the stone not rolled away: how after his resurrection he went into the house where his Disciples were, the doores being locked: how at his ascension he peirced the heavens: how he is (as before I haue shewed) *liberrimum agens, & medijs non allegatum*, a free agent, and not tyed to meanes whereby he worketh: how he hath meta-physicū imperium in singula, a supernaturall power whereby he ouer-ruleth all creatures. But I will dispute by reason against the Atheist, as *S. Augustin* doth against the Maniche: *Solis radius specular penetrat, & soliditatem illius insensibilis soliditate pertransit, & talis videtur foris qualis intus, nec quum ingreditur violat, nec quum egreditur dissipat, quoniam ad ingressum & egressum specular integrum persenerat. Specular non rumpit solaris radius, neq; igitur integritatem Virginis vitare potuit ingressus aut egressus Deitatis.* The Sun-beame peiroeth through the glasse, & the glasse is not broken, how it passeth through so solid & hard a body, the eye or sense of man cannot perceiue, it looketh alike both within and without: whē it entreth in, the glasse is not cracked by the entrance of it, when it goeth out agayne, the glasse remaineth without blemish as it was before: and so it is with our Sauour Christ which passed through the Virgins wombe.

He came in forme of a seruant that he might suffer, *si enim cognouissent, Dominum gloria non crucifixissent*, for if he had beene outwardly glorious, that the Iewes had knowen him to be the Lord of glory, they had neuer put him to so vnglorious a death. And seeing that he came to dye, it behoued him to dye vpon the Crosse, & to choose that death aboue all other. *Placuit Deo hominem reconciliasse eodem modo quo nouit cecidisset homo damnatus est in ligno, reconciliatus est in ligno, vixit in ligno vita, mortuus est in ligno scientia, renixit in ligno Crucis. Quia primus Adam de-*

ceptus

*ceptus est in ligno, secundum Adam passus est in ligno.* It pleased God that mā should rise by the same maner as he fel, but mā's saluatiō came by the wood of a tree, & therefore his saluatiō came through the wood of the tree. Because the first *Adam* was deceiued in the tree, the secōd *Adā* suffered in the tree. Man liued in the wood of life, man dyed in the wood of knowledge, man reuyned agayne in the wood of the crosse. The differēce being shewed between creating & redeeming, & how hard it was for the Son to redeeme, ouer that it was for the Father to create, as namely the Father did his work by speaking, the Son his worke by doing, the Father commanding, the Son by obeying, the father in 6. dayes, the Son in no lesse time thē 33. yeares, the father w<sup>th</sup> ease, the Son with groining, the father as an agēt, the Son as a paciēt, the father with the letter *He*, which is but an aspiration, the Sonne in the letter *Thū*, which representeth the gallows, or the Crosse.

After reproach, by due course did follow glorie, after suffering death, victorie and triumph ouer death, else hee could not haue deliuered vs from death. And because vnderstanding creatures are in three places, deuils and damned soules in hell, men vppon earth, Angelles and blessed soules in Heauen, due course required that he should descend into hell to triumph among the Deuils & damned soules, arise from the dead to triumph before men, and ascend vp into heauen to Triumph among the Angells, & blessed soules which are in heauen. It was no strange thing for him to descend into hel, because that descension was onely in soule, & therefore an easie passage. Of his resurrection from the dead we see manie resemblances, for out of the ashes of the dead Phœnix doth arise a liue Phœnix, of the Corne buried and rotted in the earth, springeth vp Corne againe in greater measure then it was sowed, all these thinges being as vnlikely, and as impossible as the resurrection from the dead. In Alchymistrie they see that when golde is brought to powder there is a speedie reduction of that same powder into golde againe, & so of al other metalles: the heauens yeelde no moysture to the earth, but they take it vp againe. And as for his ascension vp into heauen it was most naturall vnto him, for where should a glorified body be, but in a place of glory, and where should God be but in heauen, which is his throne and dwelling place.

## Chapter, 14.

## The end of the world.

**T**He Atheist thinketh the worlde shall haue no ende, but hee talleadgeth no reasons to proue his vngodly assertion, more then haue bin already answered by St. Peter. Our reasons to proue an end and consummation of all things are these. 1. Whatsoeuer had a beginning must also haue an end. That the worlde had a beginning, I haue already proped in the 8. Chapter, and the sequell followeth in natural Philosophie, it must therefore haue an end because it had a beginning. There must bee *resolutio in materiam primam*, a resolution into that chaos wherof it was first made according to Aristotle the great Philosopher of the world.

2. Man is commonly called *microcosmus* a little world, and for his sake the great worlde was partly made, for if hee stretcht forth his armes at length, from the endes of his two middle fingers, to his head & foote, may be drawne a circle, his head is as the North pole, his feete instead of the South, his armes as the expansion of heauen, his handes as the East and West, his Navel as the Center. In him are coide, heate, moysture, drinesse as the foure elements, his heart still mouing representeth heauen which is in continuall motion, his soule an immortal Spirit guiding & mouing the bodie, resemblen God the guider of the worlde. But man which is the lesler worlde declineth, it followeth therefore as a good consequent, that the greater worlde also doth decline, and where there is declination there is also corruption, and death. That man declineth, it is manifest for men are of lower stature, lesser bones and strength, and shorter liethen their forefathers were, but whatsoeuer is languishing, faynting & declining, doth growe to an end, & whence commeth this but from the declining estate of the greater worlde? The earth we see, which is the lower part of it, is not so fruitfull as before it was, but beginneth to bee baren, like the wombe of *Sara*, the fruites which she doth bring forth yeeld not so much nutriment as before they did. And how commeth that to passe, but because the heauen also fainteth, the Planets waxe olde, and cannot afford so great vertue & influence to these lower bodies, as in times past they did, as *Pliny* and *Aulus Gellius* testifie. But this is a manifest prooffe seeing lesse and weaker bodies

2. Pet. 3.

Phil. 1.

They are conuenient every age in the wisdom of nature, that nature *Natural life,*  
 waterth olde and wearye of conceiuing, & *consumung, est senectus* *L. 7, C. 16,*  
*illius est mors,* whatsoeuer waxeth olde, that also dyeth and hath *Nob. At*  
 an end. 3. If a man do but behold the face of heauen, the Moone *L. 13, C. 2,*  
 looketh pale and wan; *Mars* lesse rubicund, *Sol* lesse orient, *Iupi-*  
*ter* not of so amiable and fauourable countenance. *Venus* more  
 hypocriticall, all the rest both of the wandring & fixed stars, more  
 weake & suspicious then they did before. That mightye Gyant *Psal. 19.*  
 which was wot to runne his vnwearyed race, now waxeth weary,  
 as if he would stand still in heauen, as he did in the dayes of *Iosue*,  
 shineth more dimly, appeareth more seldome then before, what is  
 this but an argument that shortly the high Arch of heauen, which  
 is erected ouer our heads, will fall & disoluie it selfe? 4. What do  
 so many irregular & threatning Eclipses portend, such vn-vsuall  
 aspects of the starres, such fearful Coniunctions of Planets, such *Ro. 8,*  
 prodigious apparitions of Comets? but, that as the Apostle spea-  
 keth: The feruent desire of the creature wayteth when the sonnes  
 of God shalbe revealed, euery creature groaneth with vs, and tra-  
 uailcth in paine together vnto this present, that they may bee de-  
 liuered from the bondage of corruption, into the glorious liberty  
 of the sonnes of God? 5. Empires, and kingdomes, and all estates  
 haue their fatall periods. *Daniel* his exposition of *Nabuchodo-*  
*zer* his dreame is now almost fulfilled, the head of gold, the shoul-  
 ders of Siluer, the belly of brasle, are already worn out, nothing of  
 that image is now lefte but the very stumps of clay, their dates are  
 ended, their periods deterrmined long since, & how is it possible  
 that fete of claye should continue for euer, seing golde, siluer,  
 brasle, & yron, such strong metalls are consumed? what now re-  
 mayneth therefore, but the stone cut out of the rocke without  
 hands which bruifeth this image in peices? The everlasting king- *Dan. 2,*  
 dome of Iesus Christ in another worlde, vnto which all the tem-  
 poral kingdomes in this worlde must giue place, that all these be-  
 ing expired Christ in heavenly kingdome may rule for euer? what  
 remaineth now but that we looke dayly & howe we for this king- *Gen. 28,*  
 dome, that now we begin to climbe *iacob* his Ladder, a peccato ad  
*penitentiam, a penitentia ad opera, ab operibus ad iudicium, a iud-*  
*icio ad misericordiam, a misericordia ad gloriam,* from sinne to  
 repentance, from repentance to good workes, from workes to iudg-  
 ment,

2<sup>a</sup> P<sup>a</sup>. 3.

Metamor :

Lib: 1.

ment, from iudgement to mercye, from mercy to glorye : there is the glory of God standing vpon the top of the Ladder. Last of all that the worlde shall haue an end, & be consumed with fier, witness not onely S<sup>r</sup>. Peter the Apostle, but also *Ouid* the Poet, his wordes be these :

*Esse quoq; in fatis reminiscitur affore tempus,  
Quo mare, quo tellus, correptaq; regia cali  
Ardeat, & mundi moles operosa laboret.*

And there he shewes how 't is ordaynd of olde,  
that time shall come, when both the earth and sea,  
With heauens Arche, so glorious to beholde,  
shall burne, and all shall turne vnto decaye.

Lib: 5.

That the worlde shall haue an end, witness *Lucretius*, his wordes are these :

*Una dies dabit exitio, multosq; per annos  
Sustentata ruet moles, & machina mundi,  
Accidet exitium Cali, terraq; futurum.*

The worlde which stood so many yeares  
Shall in one day destroyed be :  
Destruction likewise shall appeare  
for heauen and earth most sodenly.

To this also agreeth the Poet *Lucan*, his wordes be these :

Bellid. ciuiliu

Lib: 1.

*Innida fatorum series, summissq; negatum  
Stare diu, nimioq; granes sub pondere lapsus,  
Nec se Roma ferens, Sic cum compage soluta  
Secula tot mundi suprema coegerit hora  
Antiquum repetens iterum Chaos, omnia mistis  
Sidera sideribus concurrent, ignea pontum  
Astra petent, tellus extendere littora nolet,  
Excutietq; fretum. Fratri contraria Phoebe  
Ibit, & obliquum bigas agitare per orbem  
Indignata diem posces sibi, totaq; discors  
Machina, diuulsi turbabit faedera mundi.*

The



The fates enuye the states of mortall men,  
 The highest seates doe not continue long :  
 Great is the fall vnder the greater burden,  
 (and greatest thinges doe to them selues great'st wrong)  
*Rome* was so great (whome all the world did feare)  
 that *Rome* her selfe she could no longer beare.

So when this well couch't frame of worlde shall burne,  
 And the last houre so many ages end :  
 To former Chaos all thinges shall returne,  
 (the enuyous fates this issue doe portend)

Then all the Planets shall confus'dly meeete,  
 And fires Caelestiall on the foulds shall fleete.

The earth shall grudge to make the sea a shore,  
 And cast it off, and push the fould away :  
 The Moone enrag'd shall crosse her brother fore,  
 And seeke to alter course, to shine by day :

Thus all at oddes, in strife and out of frame,  
 They shall disturbe the worlde, & spoyle the same.



Chapter, 15.

Of Hell fire.

Thus you haue heard, how by the course of nature the worlde  
 shall haue an end, What then foloweth? I say to the *Atheist*,  
 with *S. Paul*; And thinkest thou o man that thou shalt escape the  
 iudgement of God? shall men thinke there is no punishment for  
 wicked men after this life? I wish that they would beleue *S. Am-*  
*bros*: *Christus moriens in nouissimo Testamento singula singulis*

Rom, 2.

*officia distribuebas, Patri spiritum, militibus vestimenta, corpus Iudais, pacem Discipulis, Crucem Apostolis, latroni paradisum, peccatoribus infernum.* When Christ dyed in his last wil & Testament, he lequeathed diuers Legacies: To his Father he commended his soule, to the Lewes his bodye, to the Soldiars his garments, to his Disciples peace, to his Apostles the Crosse, Paradise to the good. These which was crucified by him, but hel fire to vngodly men. But to perswade these vnbeleeuers that there is an hell, my reasons are these:

First, I haue manifestly proued that there is a God, and it cannot stand with the nature of God, but that he must be iust, and there can be no iustice in God vnles he punish offenders, they for the moste part do escape punishment in this worlde, Gods iudgements doe not ouer take them in this life therefore that God may be iust, their iudgement is reserued vnto an other world that they may be punished in an other place, and where is that, but in Hell-fire.

*Tuscul. quest:*  
*Lib. 1.*

Secondly, whereas *Tully* a Philosopher, *Claudianus* a Poet, *Seneca*, and others being so many, in their description of Hell, make mention of *Minos* & *Rhadamanthus*, the Iudges there so cruell and inexorable, the furies, the fier, *Tantalus* his euerlasting thirste, *Ixion* his wheele alwaies rolling, *Titius* vpon whose bowels the vultures are eternally feeding, what is this but the same description of hel, which is in the Scriptures, eternal fire prepared for the deuill and his Angells, and as the Prophet *Esay* writeth: fier that shall neuer bee quenched; and a worme of conscience gnawing alwaies and neuer dying?

*Mat. 25.*

*Mat. 25.*

Thirdly, witness the Atheist that there is a hell for wicked men. For many times hauing committed heynous offences, though so secret that no man can detect them, & he so mightie that he feareth no man that should punish him, yet he is inwardly troubled & vexed in his Conscience: what is this his Conscience but a secret feare that God will punish him? he seeth that God doth not punish in this world according to the qualitie of such an offence, therefore he feareth punishment in an other world, then witness the Atheist his owne Conscience there is a hell.

Fourthly witness, the Atheist that there is an hell, he will denyeth Hell. For hee knoweth, and also very well considereth

rest, that in the time of his health he is subject to sicke power, in imprisonment, a whole sea of gall and bitterness, may a worlde of discontentments yet he would not dye. Nay when he is grievously sick, his panges intollerable, his disease vnable, he would give a great summe of money yet to prolonge his paines vpon earth, to liue heere continually though in continuall sicknes. And why is all this, but because hee is loath to die? why is that, but because he feareth death? But if hee thought his soule were extinguished by death, that after death there should be no iudgement, no hel, no feeling of sorrowe, then why should hee feare death? Nay why should not an Atheist which is so worldly wise, and which loveth his own ease so much, desire to die, and so to be at rest rather then to liue in continuall sicknes, if he thought that death were an end of sorrowe? Therefore it followeth as a necessarie consequent, that he feareth death, because he thinketh that a farther reckning is to be made of the things which he did in this life, that greater panges and torments shall ensue after death then could bee incident vnto him in this life, and that can bee nothing else but Hellier.

Fifty, let the Atheist for his better satisfaction concerning this point, but trauaile into the Land of *Canaan*, to beholde the lake *Asphaltiter*, where *Sodom* stood, and he shall see the verie Image and Idea of Hell before his eyes even in this life. When he cometh thither, these things shall present themselves vnto him: *Terrus odor, aspectus horrendus, lacus foetida, flammus venenosus, poma quae morsu tentata, in fumumque famulumque in fatiscens vaneunt.* Awfully and loathsome smell of brimstone, horrible & dreadful prospect, a stinking lake, poysoning smoke, Apples full of filthie vapours and sparkes of fier, the things which hee shall see with his eyes, smell with his Nostrells, and taste with his tongue, wil make him to confesse there is an hell.

To them which aske whether hell be a materiall place or no? I answer, it must of necessitie be so, because in it are to be tormented not onely soules, but also bodies. It is no imaginarie thing, because when they come there, it shalbe no imaginarie punishēt which they shall suffer. If they aske where hell is? surely it is in the lowest parts of the earth, because they are farthest from Heaven. But I wish them not to be so curious in disputing, and in-

